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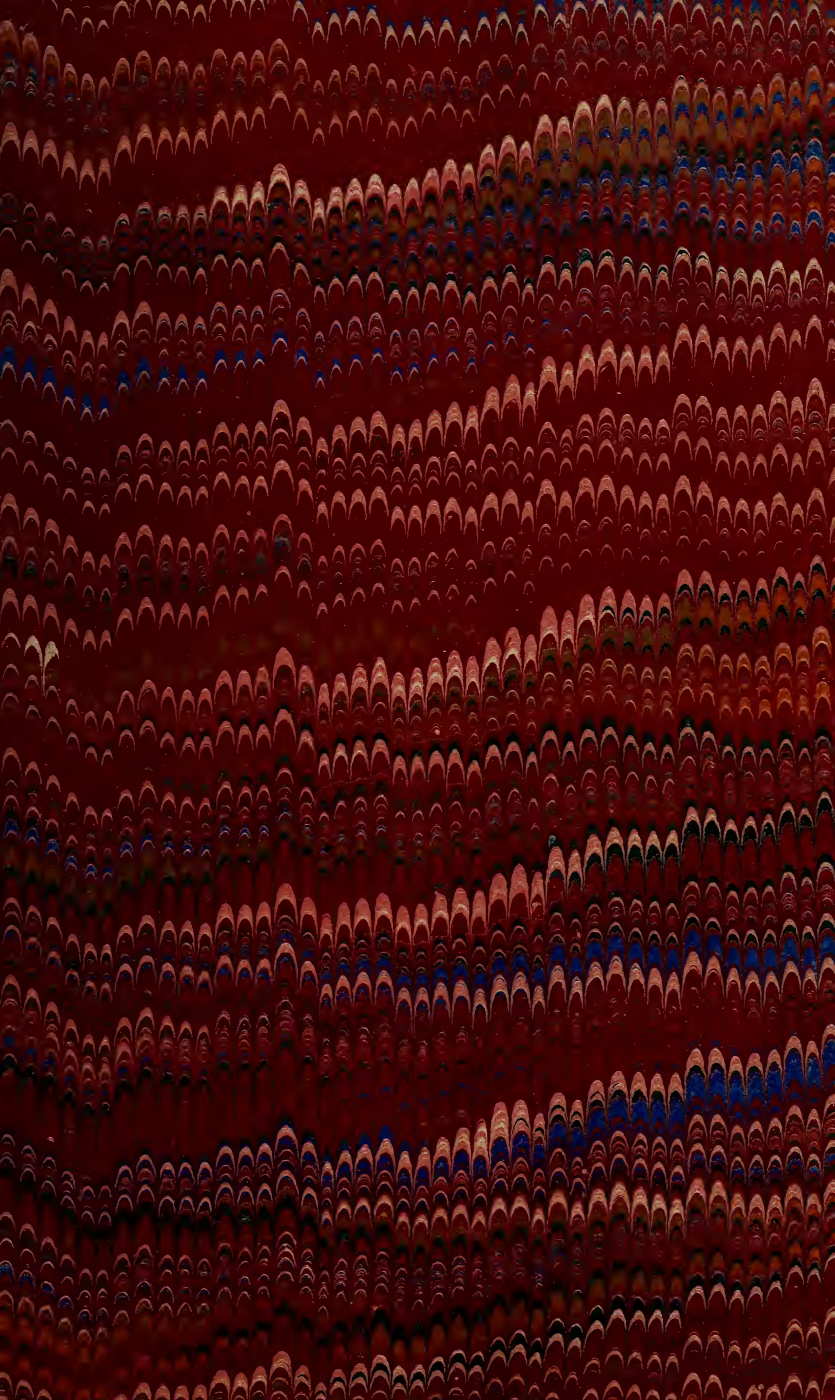
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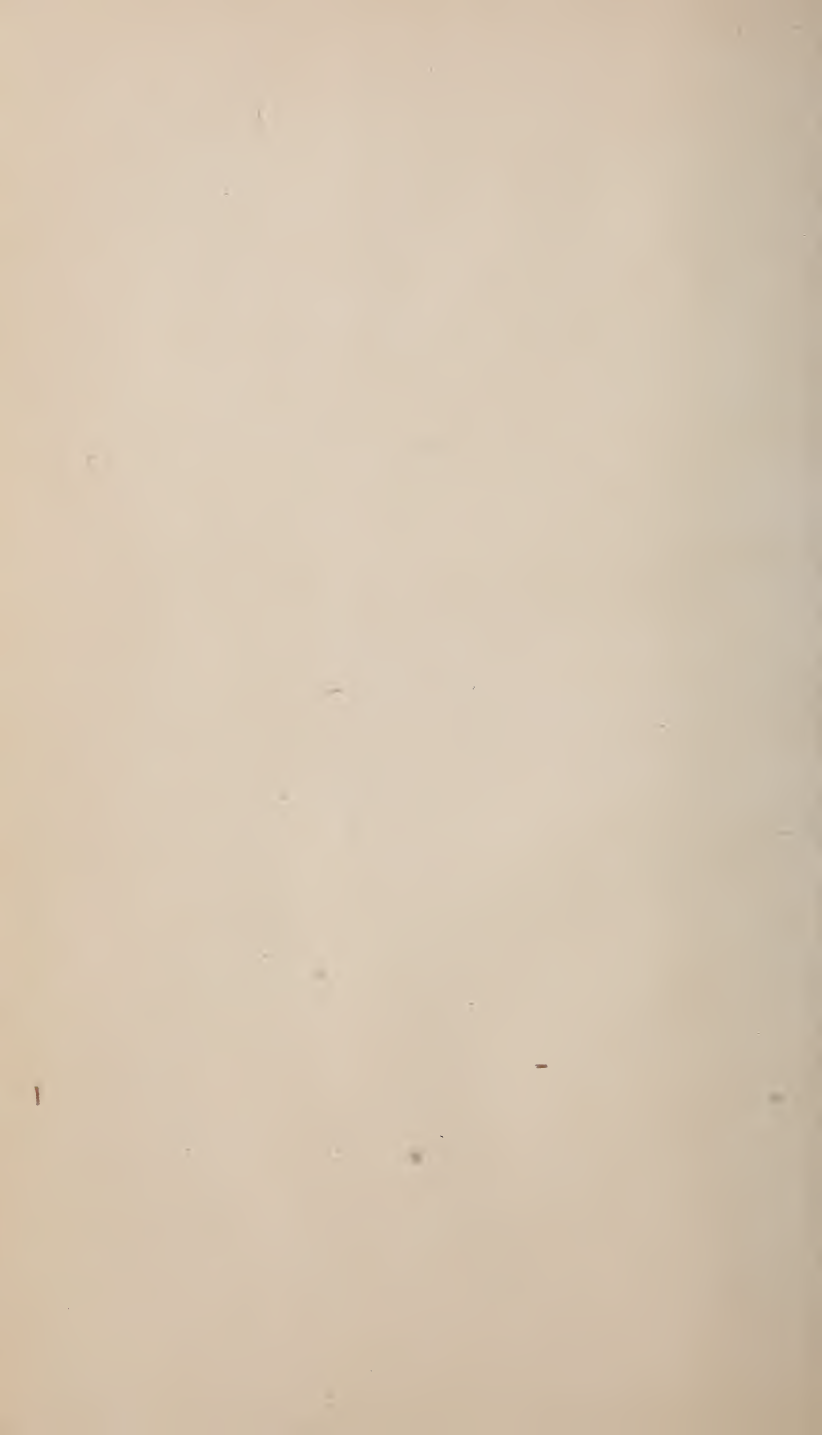
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HELL AND DAMNATION.

THE THEORIES OF ANNIHILATION, PURGATORY,
AND UNIVERSALISM DISPROVED ; AND THE ORTHODOX DOCTRINE
DEMONSTRATED.

BY THE
REV. G. H. HUMPHREY,
PASTOR OF THE FIRST PRESBYTERIAN CHURCH OF BIRMINGHAM,
PITTSBURGH, PA.

ROCHESTER, N. Y. :
"THE EARNEST CHRISTIAN" OFFICE, 87 STATE STREET.



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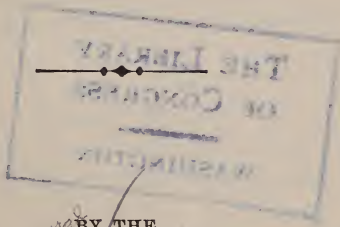
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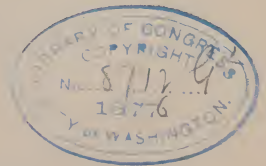
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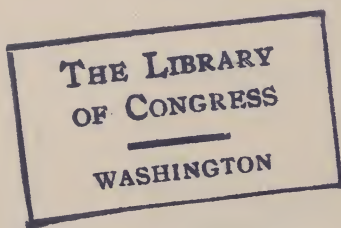
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PREFACE.

It is not probable that every reader will be of the same mind about the doctrine discussed in this little volume. Some will be positive believers and some positive disbelievers in it. Others will occupy a middle ground. But to every reader we would make the following suggestions :

1. Everybody should have, or seek to have, spiritual stamina enough to bear the title of this book without wincing or getting angry. This title is used for two reasons : First, Because it is exactly the subject of the treatise ; and secondly, because there is need of reaction from the sickly mawkishness that prevails on this subject. If there is a hell, why not speak of it under its Scriptural names ? Why nickname it ? If men are "in danger of eternal damnation," why not tell them so plainly ? It is positively wicked to be more nice than God and more modest than Jesus Christ. If there are terrible truths to tell, out with them in words as terrible as the truths themselves.

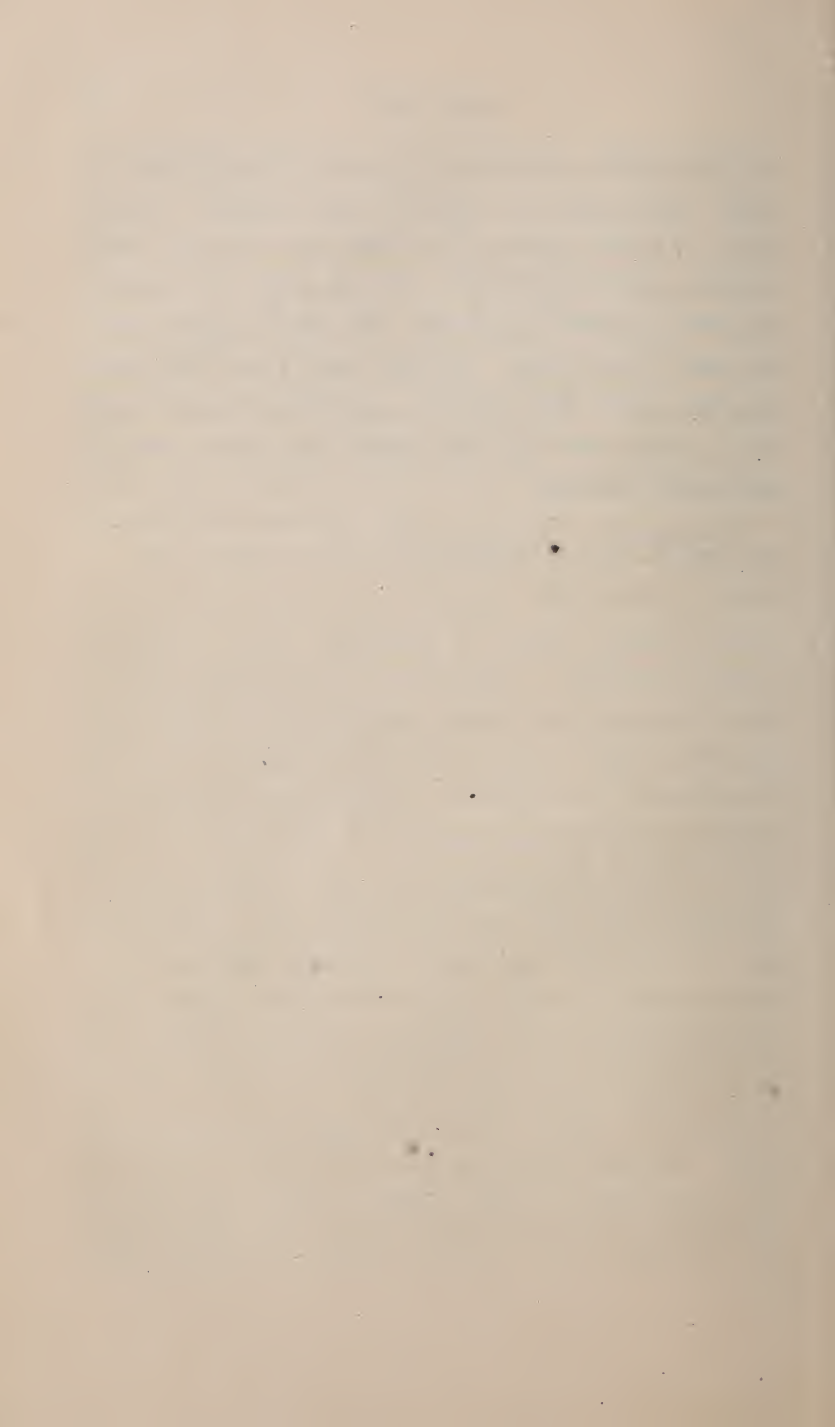
2. Some will find, or think they find, mistakes in some of the pages that follow. Doubtless there are errors of judgment, or fact, or both. And the printer

will probably add some of typography. Some margin must be left for human fallibility. A few errors here and there will not invalidate the entire reasoning. The lines of argument are not all interdependent. Some allowance should be made also for difference in mental susceptibility. What will appear weak to one may appear strong to another. Different arguments have a different value for different individuals. It is to be hoped that no argument is adduced that will not have weight with somebody.

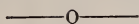
3. The writer would respectfully ask the reader to examine the treatise clear through. How often do men pretend to form judgments of books without really knowing their merits or demerits? Reviewers sometimes look at the title-page, glance at a paragraph here and there, and then sit down to write a most profound and oracular criticism on it! Readers not infrequently look over the table of contents, and perhaps a chapter or two, until they come to something that conflicts with their notions, when down goes the book anathematized as a miserable sophistry. And the "liberalist" is as apt to do this as any one else. Now, it matters not, dear reader, what you may think of any merely human opinion; but it is important that you should know what is *true* concerning the world to come. It is worth your while to give this matter serious thought. You cannot undo eternal realities with a pooh-pooh. In order to help the earnest student, I have appended to

several chapters references to some of the best works on those departments or phases of the subject. I trust many of those works will be *read* and STUDIED. This treatise makes no pretensions to originality. The reader may find some new arguments. He will recognize many old ones in new garbs. He will miss some that have been in vogue. This humble compendium is sent forth with a prayer that the Holy Spirit may bless to many the truth it contains.

Pittsburgh, Pa., May 10th, 1876.



HELL AND DAMNATION.



CHAPTER I.

The Scriptural Meaning of the Word "Hell."

Words are like trees—they have roots, trunks and branches. Like trees, they sprout, grow, blossom, ripen, and decay. Like trees they are grafted. And they exhibit every method of grafting—cleft-grafting, splice-grafting, side-grafting, saddle-grafting, and, of course, *tongue-grafting*. Like trees, they send out new branches, lose others, and eventually wither, branches, trunks, roots and all. But even then some foreign idea will not unfrequently germinate on the decaying trunk, as the mistletoe thrives on a lifeless oak.

Words that at one time had many meanings, often come to have but one meaning. Some words signify less at present than they did formerly; and some signify more. Words that have long had only a good meaning sometimes get into bad company, fall from grace, and come to have only a bad meaning. Formerly, the *knave* was an innocent lad; now he is a full-grown rascal. Formerly, the *villain* was an inoffensive farmer; now he is a dreaded scoundrel.* Formerly *damnation* meant simply *condemnation* (Rom. xiii, 2; 1 Cor. xi, 29; 2 Thes. ii, 12)†; now it conveys exclusively the most terrible idea suggested by any language.

If words lose their old meanings and acquire new

* Trench, on the *Study of Words*, p. 56.

† Hodge and Barnes, *in loc.*

ones, and if many words grow sterner, harsher and uglier as they grow older, it may be suspected by some, and hoped by many, that the word "hell" has a different meaning to-day from that which it had in the past. In other words, that the idea attached to it at present is an excrescence rather than the essence of the term. It is to endeavor to ascertain the truth on this matter that we turn our attention in this chapter. The word "hell" is from the Anglo-Saxon. It is derived from the verb *helan*, which means to conceal. The German word *Hölle* has a similar origin. It is a cross between the verb *hüllen*, to cover, and the noun *Höhle*, a cavern. The English word *hollow* is a modified form of this word. It is somewhat remarkable that *coelum*, the Latin word for heaven, is derived from *κοιλος*, a Greek word which means to be hollow. A striking instance of extremes meeting.

The derivation of the English word "hell," as given above, corresponds exactly with that of the Greek word *αἴδης* or *αιδης*. Hades is the invisible world. Souls when they descended there became *Manes*, Shades. To the ancients it was a region where departed spirits were "silent in darkness."

Among the ancient Greeks, Hades had different significations at different times. In "Homer" the name is never applied to the place, but to Pluto, the person who ruled over it. In the later writers this is reversed. Hades was divided into two parts—Elysium and Tartaros. The latter was a region of gloom, darkness and wretchedness. The Furies dwelled there. There Pluto was fierce and inexorable. Black sheep, offered with the face turned away, were the sacrifices of this god. Corresponding to the Hades of the Greeks was *Orcus*

among the Latins. In the sixth book of the *Aeneid*, Virgil described it as a place of gloom (*tristis*), terror (*terribile*), sorrow and suffering (*luctus et ultrices*).^{*} Among the Romans, Orcus was often called *Infernus*, from *infer*, below. The Welsh *Uffern* is probably derived from this word. To an active people like the Greeks, a region of inactivity such as Hades was regarded as a place of extreme misery. To an ambitious people like the Romans, a land of silence, such as Orcus must have been contemplated with the greatest abhorrence.

But the etymology and mythology of the word is after all of comparatively little consequence. By far the most important inquiry on this subject is: Does the word "hell" in Scripture ever signify a place of future torment? Universalists answer in the negative, and Evangelicals in the affirmative.

The Scriptures contain four words that are rendered "hell" in the Authorized English Version, Luther's Translation, the Douay Bible, and almost all other popular versions. The words referred to are Sheol, Hades, Gehenna and Tartaros.

Sheol is a Hebrew word. It occurs sixty-four times in the Old Testament. In King James' Translation it has been rendered *pit* three times, *grave* thirty times and *hell* thirty-one times. The etymology of the word is somewhat uncertain. Gesenius contends that it is from *shay-al*, and means *cavity*. Fürst seems to agree with him. But the majority of the best lexicographers, both old and recent, derive the word from the verb *sha-al*

^{*} *Aeneid*, book vi, 264—281.

to demand. The proper name, Saul, had the same root, because he was *asked* of the Lord.

It is admitted that, in the great majority of cases, Sheol signifies the *under world*, without reference to condition. In many places where the word has been rendered *hell*, the idea of the original would have been conveyed more correctly to us had it been rendered *grave*. But did the ancient Jews ever connect the idea of conscious misery with the term Sheol? It is quite certain that they did. This will appear from three considerations: *First*, From the history of the Jewish nation. That nation lived more than four centuries among a people who believed in the immortality of the soul, and in rewards and punishments after death. Herodotus has given this testimony.* The position of Warburton and others, who have denied this, has been disproved conclusively by the more recent investigations of Lepsius, Roth, Wilkinson and Baron Bunsen. The catacombs of Egypt speak of a heaven and a hell. The creeds of the Pharaohs, preserved in mystic figures, contain the doctrine of future retribution. Now, Moses became a teacher of the Israelites. This Moses had been educated in the city of the Pharaohs—at the University of Egypt. “He was learned in all the wisdom of the Egyptians,” How then could it be that Moses *knew* nothing of a future state with rewards and punishments? If Moses knew of this doctrine, can there be any doubt that he imparted this knowledge to the children of Israel? And even if Moses had said nothing about it, how could the people help learning this as well as any other doctrine of their Egyptian neighbors? But if they

* Book ii, Section 123.

had this *knowledge*, how could they avoid associating the idea of *condition* with the word by which they designated the abode of the dead ?

Secondly. To the Hebrew mind Sheol conveyed more than the thought of the mere tomb in which the body had been laid. When they wished to speak of the burial-place alone, they used other words "bor" and "kebed," *e. g.*, Prov. xxviii, 17; Gen. xxiii, 9; Gen. xxv, 9), just as we use vault, tomb, and sepulchre in a more limited sense than grave. The first occurrence of the word Sheol almost *excludes* the idea of burial (Gen. xxxvii, 35). Jacob believed Joseph had been devoured by wild beasts; and yet he implied that he had gone to Sheol, by which he could not certainly refer to his body in the grave, but to his soul in the abode of spirits.

That the ancient Jews regarded the departed as conscious beings is evident from such expressions as "gathered to his people," Gen. xxv, 8; from their view of man as constituted of body and soul (Gen. ii, 7; Ec. xii, 7); from their tradition of the translation of Enoch (Gen. v, 24); and from that part of their law which prohibited necromancy. Deut. xviii, 11. Now if Sheol included the state of the soul as well as the place of the body, and if the soul was believed to be conscious and active after death, how could the Jews, with their views of justice in *this* life, but believe in the misery of the wicked in the *other* life ?

Thirdly. Many expressions in which the word Sheol is used show that the ancient Jews *did* attach the idea of misery or punishment to it. If we consider such passages as Ps. ix, 17; Prov. v, 5; ix, 18; xxiii, 14; Num. xvi, 30-33; Deut. xxxii, 22; 1 Kings ii, 6-9; Ps. xlix, 14-15; Is. v, 14, in the light of their contexts and that

of the preceding considerations, we cannot, but by the most *unnatural interpretation*, apply them to anything but future punishment. Take for instance Ps. ix, 17: "The wicked shall be turned into hell, and all the nations that forget God." To be turned into the grave, or spirit-world is nothing *peculiar* to the wicked. The righteous, young and old, rich and poor, go there as well. No one will contend that the Sheol into which those who forget God are turned is precisely the same as that for which Job longed when he said: "O that thou wouldst hide me in Sheol."—Ch. xiv, 13. Thus the education of the Jewish people; their views of the condition of departed spirits; and the way in which they frequently used the word Sheol, lead us to believe that they associated with it a condition of misery.

The same remarks will, of course, apply to the Greek word Hades wherever it occurs in the Septuagint as a translation of Sheol in the Hebrew. But this word occurs twelve times in the New Testament. Does it mean there, as it does generally in the Old Testament, the grave, or the under-world? In some cases it undoubtedly does, as in Acts ii, 27–31, and probably in 1 Cor. xv, 55 and Rev. i, 18; xx, 13. But in the majority of cases the idea of suffering and punishment is plainly connected with this word. Sometimes it means the power of Evil, as in Mat. xvi, 18. In Mat. xi, 23–24, we find these words: "And thou, Capernaum, which art exalted unto heaven shalt be brought down to hell (Hades): for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." Hades is here put as the *op-*

posite of heaven. It is represented as a condition than which the judgment on Sodom will be more *tolerable*. And this is in the *future*, as we may see, not only from the tense of the verb and the reference to the judgment, but also from the fact that Sodom and Capernaum can not stand side by side to exhibit their comparative guilt and suffering except in the future. The terms of this comparison have not been fulfilled already. In the parable of the rich man and Lazarus we read that he lifted up his eyes in hell (Hades), being in torment. Luke xvi, 23. In this account the burial of the body, and the condition of the soul, are distinct things. Here it is impossible to make Hades mean simply the sepulchre. In three distinct sentences it is described as a place of torment. Vers. 23, 24, 25, 28.

Another word translated "hell" in the New Testament is *γέεννα* (Gehenna). The history of this word may be given in a few sentences. It is derived from *the valley of Hinnom*, or *the son of Hinnom*. It was situated south of Jerusalem. It was at one time a well-watered, verdant and delightful place. In course of time, the idolatrous Israelites made it the place of sacrificing their children to Moloch. From some characteristic of that worship it was called Tophet, or Topheth, according to some, from "houf," to spit out, according to others, from "hof," a drum. King Josiah defiled the place by making it a depository of filth. Criminals were taken there to be executed. The carcasses of criminals and the dead bodies of malefactors were brought to this place and burned. A continual fire was kept up there.

Now it would be the most natural thing in the world for the Jews to give Gehenna a *spiritual* meaning. It would certainly be as natural for them to make the val-

ley of Hinnom a type of hell as to make Jerusalem a type of heaven. Such passages as Is. xxx, 33, would lead them to make this transfer: "For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." Is. lxvi, 24; Josh. xv, 8; xviii, 6; Neh. xi, 30; 1 Kings xi, 7; 2 Kings xvi, 3; Jer. xxxii, 35; Is. xxx, 33; Jer. vii, 31; 2 Kings xxiii, 10.

From the nature of their education the Jews could not but associate physical and spiritual defilement in the Gehenna; being originally a place of physical punishment, and defilement would inevitably come to be regarded as a figure of uncleanness and retribution. Besides, the oldest Rabbinical writer, as is generally admitted, used the word Gehenna to designate the future world of woe. And as Gesenius has remarked, the Hebrews supposed that demons dwelt in this valley. With these considerations before him, who can believe that the Jews in the time of Christ did not use the valley of Hinnom, Tophet, or Gehenna, as an equivalent to Tartarus, or the spiritual world of woe?

That Christ did not use the word Gehenna in the literal sense is plain from his manner of using it. He uses it in regard to offences that the Jewish law did not punish capitally. Mat v, 22, 29, 30; xviii, 9. He employed it to designate punishments that affect the *very soul*. Mat. x, 28; Luke xii, 5. He denounces it as the penalty, not only of outward, but of inward sin, such as hypocrisy. Mat. xxiii, 15-30. In the only instance where an inspired writer has used this word it is beyond a doubt used figuratively. James iii, 6. The

valley of Hinnom did not certainly set any man's tongue on fire.

It has been said that, although Philo and Josephus believed in future retribution, they did not use the word Gehenna when writing of it.* What of it? Must we find precisely the same words in different authors before we can believe that they wrote on the same subjects and received the same doctrines? Philo was born and educated in Alexandria where his mode of thought and theological vocabulary would be quite different from those of the Jews that had received their training in Palestine. Josephus, aiming at a classic style, avoided Hebraisms; and Gehenna is a Hebraism. For that matter, the writers of the New Testament, with the exception of James, have not used the word Gehenna, although they have said much on future retribution. Josephus does not use the expression "kingdom of heaven," that was so common with Christ; but that certainly does not prove that there is no such a kingdom.

Josephus calls the government of Israel until the coronation of Saul a *theocracy*. Neither Christ nor his apostles have used this word. But that certainly does not prove that they denied that Jehovah was King, between the Exodus and the monarchy. In a copious language like the Greek, no one was confined to a single term when writing on so familiar a subject as rewards and punishments.

In 2 Pet. ii, 4, the word "hell" is a translation of the Greek word "Tartaros," or rather of a denominative verb, which means to cast into Tartaros. What then was Tartaros? In the Greek classics the name was applied

*Thayer Theology of Universalism, p. 389.

to the lower parts of Hades. Occasionally it was applied to the under-world generally, when the gloom of that region was specially in the writer's mind. It is always used as the opposite of the happy Elysium. It was the place where Jupiter took vengeance on his enemies. It was here that Ixion, Tantalus, and Sisyphus were doomed to *everlasting* punishment. And it is evident that Peter is using the word in the ordinary sense. He does not sanction the details of mythology; but he undoubtedly retains and sanctions the *central idea* of a place of retribution. In the context he speaks of terrible visitations, such as the deluge and the overthrow of Sodom. The angels that sinned were delivered into *chains*, and *darkness*, to be reserved unto *judgment*. Peter must then have regarded Tartaros as a place of misery.

This closes our discussion of the four Scriptural words that have been translated "hell." The word Sheol generally means the abode of the dead, including that of their souls, as well as that of their bodies. In the light of the history, training, and laws of the Jewish nation, we cannot well avoid the conclusion that the idea of wretchedness and punishment was *sometimes* attached to the word Sheol. Wherever the word Hades is a translation of the Hebrew Sheol, as in the Septuagint and Acts ii, 27, 31, it bears the same meaning as its original. In the New Testament it signifies, in a few instances, the "dominion of death" and the "power of evil," but most generally the "place of torment" and degradation. Gehenna, as used by Christ, designates a state or place of retribution. Tartaros is a dark prison where the fallen angels await their doom.

There *is* a hell. Sheol is not a mere sleep. Hades is

not a mere dream-land. The fires of Gehenna were not extinguished with the departure of the Romans from Jerusalem. Tartaros was not *all* a Grecian myth. It exists *essentially* to-day.

LITERATURE.—Josephus' *Extract Concerning Hades, et al.* Kitto's *Encyclopedia*, Art. "Hades." Moses Stuart's *Future Punishment*. Furst's and Gesenius' *Lexicons*, Art. "Sheol." "Taylor Lewis," in *Lange's Commentary* on Gen. xxxvii, 35. A. Royce's *Universalism a Modern Invention*. *Campbell on the Four Gospels*, vol. i, pp. 253-291. Winter's *Worterbuch*, Art. "Hinnom." Robinson's *Biblical Researches*, vol. i, pp. 239, 273. Dr. Craven's "Excursus on Hades," in *Lange's Revelation*.

CHAPTER II.

The Locality and Nature of Hell.

Hereafter we will not use the word hell in the general sense of Sheol, nor in the sense of Hades in its classical and Septuagint import, but in the sense of Gehenna and Tartaros, and of Hades, when it signifies a place of torment. With this understanding we will proceed to make some inquiries concerning the locality and nature of hell.

Many who admit the existence of a hell, deny that it is a place. It is maintained that it is merely a state or condition. Its only locality is the human breast. It is *what* a man is, and not *where* he is, that constitutes his hell. The kingdom of darkness, like the kingdom of heaven, is an eternal kingdom. The words which Milton puts in the mouth of Satan will be received as correct on *this* subject: "Which way I fly is hell; myself am hell."

Now we admit that *character* is, so to speak, the foundation of hell. It is confessedly the sinful and guilty state of the soul. The remorseful breast will be a fiery furnace to consume its possessor. An accusing conscience will be an horrible tempest in the mind. Yes, hell will be an inward *state* of misery. Sin within will be a Gehenna-fire.

But is there no *place* to which those whose souls are in a state of condemnation will be confined? There certainly is. It is astonishing that this should be denied. This is only a sly method of denying that there is a hell

of any kind. That which has no locality has no reality. That which is nowhere is nothing.

But it may be asked, "If hell be a place, where is it?" No man can tell. Neither the imaginings of Dante and Milton, nor the visions of Swedenborg, avail anything to throw light on this question. Nothing has been revealed on the matter. But it does not follow that because we cannot locate hell, it has no locality. No geographer can give us the longitude and latitude of Eden. No seer can show us where heaven is situated. Nevertheless the paradise below was, and the paradise above is, a tangible and fixed reality. So it is with hell. Although we can not locate it, we know that it has a locality. This will appear from the following considerations:

1. The types or figures of hell—Gehenna and Tartaros—had a definite locality. Gehenna was a valley south of Jerusalem. To the Greek mind, Tartaros was a dark prison entered through Cimmeria and Erebos. If that which the Spirit of God chose to typify future punishment had a locality, it is more likely than unlikely that that which is typified has a locality likewise. This is no demonstration; but it furnishes some *probability* in favor of our position.

2. Man, from his very nature, must have some locality. As a spiritual being, he must be *in* space; and as a material being, he must *occupy* space. He cannot be nowhere. Nor can he be everywhere. The wicked in the future world, must, from his very nature, be in some place. If that be a place of punishment, it will be hell.

3. We know that in this world man is a social creature. As O. S. Fowler says, he is a "*gregarious* animal." Bad men seek congenial associates. The wicked go together and cling to each other. But we have no evidence

that human nature will ever be changed in this particular. Man is fundamentally a social being. We will take J. Freeman Clarke at his word: "It is so in this world, why shall it not be so hereafter too?"* If misery loves company now, why not forever? If "birds of feather flock together" in this world, why not in the world to come? If sin brings men together on this side, why not on the other side of the grave? But if doomed sinners congregate in the future state, according to the promptings of their nature, they will have to be in some place. Can the place of such a congregating be anything but a place of torment?

4. The analogy of human practice confirms the same position. Governments put their criminals together in prisons, penitentiaries and places of banishment. No one, unless it be the criminals themselves, finds fault with this method. Why then may it not be the method of the Divine government to punish the violators of its laws? Is there any absurdity in this supposition? Hell is described in Scripture as an imprisonment and a banishment. But transgressors can no more be imprisoned or banished, except in some place, in the future than in the present world.

5. The blessedness of the redeemed in heaven will make it necessary that hell should have a fixed locality. If, as some would have us believe, heaven and hell have no definite locality; if both are only inward states; if both may meet and mingle through all eternity, the blessedness of the righteous will be greatly diminished and jeopardized by such a condition of things. Even in this world the presence of the impious and the vile is a

* *Common Sense in Religion*, p. 162.

burden to the good and holy. How much more so must it be when the righteous are made perfect and the reprobate have lost every restraint? The happiness and holiness of the redeemed will make the *absence* of the ungodly indispensable. If they must be absent from the congregation of the righteous, they cannot be indefinite as to place. If there be a place where they can *never* be, does it not follow that there is a place where they must *ever* be?

6. The Scriptures contain many expressions which cannot but compel every candid reader to believe that hell has a locality. The Judge will say in the last day: "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels."—Mat. xxv, 41. The word "depart" shows that the wicked will *go together* to be punished. They will go to a *place* too—to everlasting fire, "prepared for the devil and his angels. It could scarcely be said that God had prepared the *inward state* of the devil and his angels. But it *could* be said with perfect propriety and naturalness that God had prepared *a place* for them to be confined in after they had themselves made their inward state miserable by sin. Hell is called a "prison" and a "lake of fire." Rev. xx, 7, 14. Words more expressive of locality could not be chosen. As we will prove hereafter, the devil has personality. His prison must then have a location. And when it is said that death and Hades shall be cast into the lake of fire, the evident idea is that death and his kingdom shall be confined within certain limitations. Our Saviour speaks repeatedly of being "cast into hell." Mat. v, 29-30; xviii, 8-9. Can we exclude the idea of locality from such an expression as this? The word "cast" implies a removal from one

place to another. And the word "Gehenna," which Jesus used, could not but convey the idea of locality to his Jewish hearers. Our Saviour would not certainly leave them under a false impression. Judas Iscariot was a son of perdition. John xvii, 12. His destiny was woe. Mat. xxvi, 24. But when Judas died he went to his own *place*. Acts i, 25. In Luke xvi, 28 hell is expressly called a *place* of torment. The Greek word τόπος is never used in the sense of moral condition. It is sometimes used figuratively to signify occasion or opportunity. But even then the opportunity is viewed as the result of its possessor's *situation* or *position*. The general idea of the word is a *place*, *spot*, *locus*, *regio*.* The fair inference from these facts is that hell is a *place*, *spot*, *locality* or *region* of torment.

But if hell be a *place* of torment it will again be asked, what will be the *nature* of those torments? A great deal of impious folly has been written and spoken on this subject. Some will have it that the pains of perdition will be almost entirely material or physical. Such is the prevailing representation of Medical Art. Such too is the delineation of Dante in his Inferno. Others fly to the opposite extreme and maintain that they will not be material at all, but figurative and spiritual. This is the doctrine of Swedenborg. These two extremes are alike the result of a lack of spirituality. Some natures are so coarse that they cannot conceive of any suffering but that which is physical. Others contend that the torments of hell will be spiritual, simply because that to them the word *spiritual* means the same

*Liddell and Scott.

thing as *unreal*. The word *figurative* is used as a deceptive synonym of *fictitious*.

We can have but a faint and very inadequate idea of the misery of a lost soul. That, to the full extent, must be the terrible revelation of Eternity. But there are some general principles underlying the Divine Government and human nature that are unchangeable. Of these we may speak with confidence.

The misery of hell will be the *necessary result* of ungodliness. It will be the inevitable effect of transgression as its cause. Hell will be the natural harvest of torments which sin must yield. "He that seweth to the flesh shall of the flesh reap corruption." Among the natural consequences of sin and reprobation may be mentioned the fellowship of wicked men and unclean spirits; evil propensities and passions unrestrained; the consciences of eternal felicity lost; and the accusations of an awakened conscience.

In addition to this, God will probably vary in his methods or manner of punishing different individuals according to his wise, righteous and holy will. It is in reference to this that Jonathan Edwards has used the word "arbitrary," and Kitto the word "positive." The exercise of the Divine prerogative has often been represented as wanton, undeserved, and malignant. Some have gone so far as to term it "fiendish" and "infernal." But in this respect may it not be in the life to come as it is in this life? We find that in this world transgressors of the same class very often suffer for their transgressions in very *different* ways. None of them suffers unjustly. If their sins are equal, their sufferings may be equal. And yet they may be very different in symptoms, nature and continuance. Three men go in a

drinking saloon on a winter evening. They are old friends. They have been raised together and very similarly. They go to the saloon with the same motive. They all drink the same liquors. They all get drunk. They all leave for home at a late hour. One falls asleep in a snow-drift and freezes his hands and feet off. The second tumbles over an embankment and breaks his neck. The third takes a cold that settles on his lungs and takes him gradually to the grave. Here are three men punished very differently for precisely the same offense. Who is the punisher in this case? God, through the laws of nature. All were punished, because they *deserved* it. But each suffered a *kind* or *method* of punishment peculiar to himself, according to the sovereign, —as President Edwards would say—“arbitrary” will of God. “It is so in this world; why shall it not be so hereafter, too?”

The punishment of sin will be in proportion to the sin. Christ says it will be “more tolerable” to some than to others in the day of judgment. Mat. x, 15; ii, 22–24; xxiii, 15. The stripes will be in proportion to the knowledge and disobedience. “Unto whomsoever much is given, of him shall much be required.”—Luke xii, 47–48. The proselyte of the Pharisee became “twofold more” the child of hell than the Pharisee himself. Mat. xxiii, 15. Paul says: “As many as have sinned without law, shall also perish without law: and as many as sinned in the law shall be judged by the law.”—Rom. ii, 12. God will give to every man according as his work shall be. Mat. xvi, 27; Rom. ii, 5; 2 Cor. v, 10; Rev. xxii, 12.

It is often asked: How will the lost suffer? What will be the seat of their sufferings? Will t endure

physical as well as mental torment? The statement of a few undeniable facts will answer these inquiries:

1st. The mind is the seat of suffering. There may be life where pain is impossible, as in the plant. As long as the mind is asleep—let the sleep be natural or artificial, it matters not which—the body cannot be pained. Still farther, the mind is the measure of its possessor's capacity for suffering. An elephant is much larger than a man; but it cannot suffer as much as man because it is not possessed of so much reason. Man has probably a heavier body than a fallen angel; but the angel has capacity for greater agonies because of his superior intelligence. An idiot cannot suffer as much as a philosopher. A child cannot suffer as an adult can. It was the greatness of his person that made the sufferings of Christ so great. Everywhere and always the mind is the sufferer.

2d. The mind never suffers but by the use of means. It suffers from jealousy, through the affections. It suffers from regret, through the memory. It suffers from remorse, through the conscience. It suffers from discord, through the ear; from deformity, through the eye; from a stench, through the nose; and from bitterness, through the tongue. A deranged, nervous system is oftentimes the rack on which a man is tortured. Human sufferings of all kinds are always *mediate*.

3d. Man will possess a mind or soul after the resurrection as well as before. This needs no proof to those who receive the Scriptures. Philosophy, without the Bible, had made this extremely probable. But if man will have a mind in the future world, he *may* be made a sufferer by it. He will have his conscience there; he *may* suffer guilt and remorse. He will have a memory there; he *may* be tormented by regrets. He will have

forethought there; he *may* be troubled by fears. He will have his understanding there; it *may* turn to be his accuser for not having known Him that is true. We may go still farther and say that, if that mind is at variance with God's law, it *will* suffer. And those sufferings will be inconceivably great.

4th. Man will have a body in the future world. And that will be a material body too. This is implied in the doctrine of the Resurrection. It is *this mortal* and *this corruptible* that is to arise and put on immortality and incorruption. 1 Cor. xv, 53. The resurrection body will, no doubt, be very different from our present bodies. Our present bodies are called *natural*. Our future bodies are called *spiritual*. This means simply that our earthly bodies are adapted to a *natural* state of existence, and that our future bodies will be adapted to a state of existence that is described as *spiritual*. But the *natural* and *spiritual* bodies are alike *material*. This is all illustrated and proved in the resurrection of Christ. This material body rose from the grave and ascended to heaven — changed, it is true, but material still. This resurrection was the first fruit or pattern of ours. But if man is to have a body, there is no absurdity in supposing that he may suffer physically in that future world. Nor is there anything unreasonable in supposing that he may suffer *by fire*.

Chemistry teaches us that we are literally burning, and that continually. Our very food is but fuel. Our perspiration, breath and excrements are, scientifically speaking, *ashes*. We are our own daily Phœnixes. By far the greater portion of the water we drink is oxygen, a gas that "revels in combustion." If man in this life be but a heap of smothered fire, may he not, under certain

conditions, be a faggot of fire in the world to come? Moreover, do we not see that many transgressions are punished in this world with *burning*? Violate the laws of nature in certain ways and *inflammation* (*in flamma*) will set in. What is a *fever* (*ferveo*) but a boiling of the blood? Have we not all heard of St. Anthony's *fire*. Caustics are sometimes applied to disclosed parts. Job meant more than a mere figure when he said, "My bones are *burned* with heat."—Job. xxx, 30. It is not in the Bible alone that you find *burning* mentioned as a punishment on violation of law. You may find it in any medical work; and all the jangling schools agree on this. Now, if man be naturally combustible; yea is continually in a state of combustion; and if the infraction of law be *inflammatory*, how can it be improbable that transgressors in the world of woe will suffer from literal fire?

But it is not only probable from the constitution of man that he may be *on fire*; it is also probable from the constitution of nature that he will be *in fire*. According to the fashionable hypothesis of the day, the universe originated in a fire-mist. The earth has passed through several fiery ordeals. The *Ecpyroseis* of the ancient Greeks were more than mere fancies. The principle of spontaneous combustion is still at work in nature. Geology teaches that in the centre of the earth there is a surging sea of fire more than seven thousand miles deep! The crust of the earth is comparatively thin. According to Professor Dana, it is not many scores of miles in thickness. It is highly probable that planets sometimes explode. It is generally believed by astronomers that the Asteroids are fragments of an exploded planet intermediate in size between Mars and Jupiter. Besides,

geology teaches that our atmosphere is becoming more and more explosive. During the Carboniferous period the atmosphere contained less oxygen and more carbonic acid ("choke-damp") than at present. Oxygen is the great *burner* of the material universe. Chemists tell us that if the proportion of the gases in the earth's atmosphere were but very slightly changed, it would be in a blaze in an instant. Just imagine an atmosphere over forty-five miles thick, and encompassing the globe, weighing about 5,287,350,000,000,000 tons, igniting and exploding! And will any one say this is impossible? The very tendency of nature is in that direction. *May* there not be planet-explosions in the future as well as in the past? *May* there not be an *Ecpyroseis* in time to come as well as in time gone by? *May* there not be a *universal*, spontaneous combustion? *May* a world that *began* in fire not *end* in fire, as naturally as the dust of man returns to dust? No man whose mind is not encased in a foregone conclusion can answer these questions in the negative. It is not unreasonable to believe what *may* be, and is *likely* to be, especially when it is asserted by trustworthy authority.

It has not been our object in the foregoing remarks to prove that *this world* will be made the future world of woe. There are passages of Scripture which seem to exclude such a supposition. The place of torment may be at an immense distance from the globe we now inhabit. Should that be the case, how God will convey his enemies there, we do not know. It is enough for us to know that the Omniscient and Almighty can send them to their place of banishment as easily and as *naturally* as he gathers the swallows in flocks and sends them south before the approaching winter. Nor have we

made the above observations to convey the impression that the sufferings of perdition will be chiefly material or physical. They will not be *chiefly* of that character. Many writers, especially of the Catholic Church, have *misrepresented* the true doctrine of eternal punishment, by going too far in this direction. As the body constitutes but a very small portion of a man, so the physical sufferings of the lost must be small compared with their spiritual sufferings. The Great Soul, created in the image of God, and yet guilty of rejecting God—that will be the centre of the tortures. The language of the Bible on this subject is oftentimes, no doubt, highly figurative. Our object has been to show that that language may not be *all* figurative. Hell *may* contain as real a fire as that into which Shadrach, Meshach and Abend-nego were cast. At least it is certain that as man will possess a body in the future state, he will suffer bodily punishments, if that body be the abode and instrument of sin.

LITERATURE.—Augustines's *City of God*, b. xxi. Hitchcock's *Geology*; ch. on "Geology and Revelation." McCosh's *Divine Government*, pp. 75-107. Chalmer's *Astronomical Discourses*, Discourse vi. Butler's *Analogy*, Part i, ch. ii. Taylor's *Physical Theory*. Emerson's *Essay on Compensation*. Youmans' *New Chemistry*, last ed., pp. 180-189.

CHAPTER III.

The Theory of Annihilation.

Notwithstanding its apparent self-confidence, Universalism has never been satisfied with itself. It has always been shuffling and tossing about, recanting, remodeling, rebuilding. Its only fixed furniture has been the dogma that no one will be forever in conscious misery. Those few who, in the early centuries, believed in the final restoration of all, the devil included, put that consummation at an immense distance in the future. But when this doctrine was revived in New England, it was a very different thing from that which Clement and his great pupil, Origen, taught. It was the doctrine of the founders of American Universalism, that every transgressor suffers *all* his punishments in the present life. This world is hell. At death everybody goes immediately to paradise. It was not long, however, before this position was abandoned. It became the general admission of Universalists that many are destined to suffer;—*some* after death—the amount to depend on the amount of sin practised and cherished. Still farther on we find the period of “chastisement” extended. At the present time the most intelligent adherents of this creed hold that the future torments of the wicked will be so long that they may well be termed endless, eternal, everlasting, or forever.

But, not very many years ago, a substitute was prepared to take the place of this protean doctrine of universal restoration. Universalism has always scorned

literalism in the interpretation of Scripture. To it everything was "poetic," "figurative," or "paraboli- cal." But figures or no figures, the conviction lurked in many minds that the words that describe the doom of those who die impenitent, contain so fearful a meaning that they cannot be made to tally with the conclusions of Universalism. At the same time it was predetermined that they should not mean a conscious and endless misery. To meet the difficulty, some writers resolved to abandon the "figurative" position, and resort to the literalism that had been condemned so unsparingly. The result of this new departure was the theory generally known as Annihilationism. In England it had been known for some time previously as Destructionism. This doctrine means simply that the punishment of the ungodly shall be extinction of being.

Among the adherents of this belief there has been every diversity and shade of opinion. Some have asserted that the ungodly will be annihilated at death. Others have held that they will be reserved for the sentence of the judgment-day and be exterminated immediately, or soon thereafter. Some have maintained that they will endure conscious misery for a long time, and then sink gradually into eternal non-existence. Horace Bushnell says "they will be forever approaching annihilation without ever reaching it fully." He compares this approximation to the asymptote curve.*

This reaction from Universalism indicates two things: 1. That men will eat their own words—flying from figurativism to literalism—rather than receive the

*"Vicarious Sacrifice," p. 337.

Word of God in its simplicity; and 2. That some people had rather be *nothing* than be followers of Jesus Christ.

We will not waste time to disprove the notion that the ungodly are annihilated at death. Holy Writ speaks of conscious misery of departed souls so frequently; foretells a general judgment and *resurrection*—a word that unmistakably implies the previous *existence* of the dead—so graphically; mentions the separation of the “cursed” from the “blessed” so plainly; and refers to subsequent “torments” and “anguish” so unequivocally that it is inconceivable how any one who pretends to believe it, can believe an immediate annihilation after death.* This is a more grim and doleful creed than that of the French Revolutionists: *Death is an eternal sleep*. It is vain to combat such as these with arguments based on Scripture.

But there is still another reason why our attention shall not be turned to this phase of the annihilation theory, viz: It is no longer held by any respectable author or body of people. The view of the most advanced annihilationists of the present day is, that the wicked will rise to the judgment and be annihilated sooner or later afterwards. †It is to refute the doctrine in this aspect of it that we make a few observations. Of course, if it is disproved in this feature of it, it will be disproved in every other.

1. The fact that this theory is comparatively new is a *presumption* against it. We do not by this mean that antiquity is always a proof of the truth, any more than that novelty is a proof of the falsity of a doctrine. Old

*See Deut. xviii, 11; Luke xvi, 19–31; 2 Pet. ii, 9; Mat. xxv, 32.

† H. L. Hastings' "Retribution," pp. 77, 153.

doctrines *may* be false and new ones *may* be true. Nevertheless the presumption is necessarily in favor of the old and against the new. It is right that the claims of the usual should be respected. The *presumption* was against the Reformation Doctrine of Justification by Faith. So it was against the cause of the American colonies. There must always be *special reasons* to overcome this adverse presumption. In the case of the annihilation scheme no such reasons appear. It rests on no self-evident principle. Its conclusions are certainly not *demonstrated*. Nor is its recognition demanded by any linguistical, critical, theological, metaphysical, ethical or moral *necessity*. It is a Satanic intruder among the doctrinal sons of God that find their parentage in the Bible. Scarcely a student of the Scriptures has ever thought of such a scheme until quite recently. The alleged indications of it in Justin Martyr, Irenaeus, and a few more of the fathers, are too vague to be relied on, especially as the very ones quoted in this connection abound in explicit declaration that the punishment of the wicked shall consist in endless misery. Arnobius however seems to have been an annihilationist. The standard authors of orthodoxy, from the Apostolic Fathers down to the Reformers, scarcely ever refer to a scheme of this kind; which shows that it did not exist during those centuries; since, had it existed, they would have combated it, as they did every heresy that came under their observation.

The Bible has passed through many a period when the "literal interpretation" prevailed. But the most obstinate literalist never discovered the annihilation of the wicked in it, until, made desperate by unequivocal words on the one hand, and by a determination to reject "eternal punishment" on the other, a few annihilationists fell

on this hypothesis as a last resort. The *novelty* of the theory, in connection with the motives and circumstances of its construction, furnishes a very strong presumption that it is not in the Scriptures.

2. While annihilation takes the Bible literally, it does not profess to be *literally* true! To annihilate means to reduce to nothing. Modern science asserts that matter is indestructible and that force is imperishable. Regard his body as matter, and his soul as a force—as Dr. Carpenter regards life—and man is still such a being as cannot be *annihilated*. It is true that forces are convertible; and it may be contended that the force called *soul* may be transformed into something else, and that that transformation may be taken as the end of its conscious or vital existence. But if this force can be converted from being a man, *may* it not—as it will still exist—be re-converted into a man the second time? We are well aware that this savors strongly of quibbling. But we must sometimes stoop to conquer the shifts that annihilationists are compelled to resort to. We do not assert positively—as our opponents inconsistently do—that matter is eternal. The old Lutheran theologians may have been correct when they taught, that at the end of the world matter will return to its primeval non-existence. But the doctrine that matter and force are indestructible affords a far narrower foothold to the annihilation than to the orthodox view. Strange, that in these days of “correlation and conservation of forces,” men should be so *unscientific* as to talk about *annihilation*!

3. As a rule, annihilationists do not believe in the soul as a substance different from, and, in same sense, independent of the body. So far they are materialists. They hold that the body is indispensable as a condition

of consciousness and thought. They will generally accept the position of Alexander Bain, that "the physical alliance is the very law of our mental being; it is not contrived purely for the purpose of making our mental states known: without it we should not have mental states at all."*

Some annihilationists, however, use expressions that seem to imply the distinct substantiality of the soul. The Scriptures teach this doctrine plainly, as any one may discover who will take the trouble to examine such passages as Gen. ii, 7; Job xxxii, 8; Ec. xii, 7; Zech. xii, 1; Luke xxiv, 39; Rom. viii, 16; 2 Cor. xii, 2-4; Rev. xxii, 9. But if this Scriptural doctrine be admitted, the immortality of the soul will be the inevitable inference. Immateriality and immortality must go together. If the soul be a substance† distinct from the body, it follows that it is a *simple* substance. But if it be simple, it must be indissoluble, and hence imperishable, since death is dissolution.

Like Hume before him, Kant holds that while the soul may be simple and insoluble, it may yet lose its consciousness to such a degree as to be to all intents and purposes non-existent.‡ But an inert spirit is inconceivable. Life must be the essence of a pure soul. Such a sentiment as the above could proceed only from a man who failed to see in design any evidence of a designer.§

But man is a free, moral agent. All thinkers from

* "Mind and Body," p. 133.

† It is scarcely necessary to remind the reader that the word *substance* is here used in the sense of "permanent subject or cause of phenomena, whether material or *spiritual*." There may be an *immaterial substance*.

‡ "Critique of Pure Reason." Bohn's Ed. 245-257.

§ Ibid 287-387.

Augustine to Hodge, from Origen to Whedon, are essentially agreed on this. This freedom, as Kant admits, is required by the practical interests of morality.*

But does this freedom not necessarily imply immortality? Man was created in the image of God. He is a reflex of a Divine being. In some respects that image has been disfigured. In other respects it has not been marred, and cannot be. As God *is* a spirit, so man *has* a spirit. Must that spirit, like God's, not be immortal? Like God, too, man is a free person. Can the creature lose his free agency any sooner than the Creator lose his? In the words of the author of "*Ecce Deus*," *God cannot annihilate a moral agent.*†

Thus the simplicity and freedom of the human soul necessarily imply its immortality. But endless being may be accompanied by endless wretchedness.

4. Punishment consists in pain or suffering of some kind, physical or mental. It is so in its etymology.‡

It has been so regarded by civil governments in every age. It is so explained in all the dictionaries. Webster defines it as "*any pain or suffering inflicted on a person because of crime or offence; especially pain so inflicted in the enforcement or application of law.*" But is annihilation in itself *pain* or *suffering*? No. It is rather the entire *absence* of anything of the kind. And yet annihilationists speak incessantly of extinction of being as the *punishment* of the wicked! It is self-contradictory as well as contrary to the common sense of man in

* "*Critique of Pure Reason.*" Bohn's Ed., 35.

† "*Ecce Deus*," p. 231.

‡ See however "*Chips from a German Workshop*," vol. ii, p. 254-256.

every age to talk of *annihilation* as in itself a *punishment*. There *cannot* be eternal "punishment" without eternal "pain or suffering."

5. We will now proceed to those Scriptural enunciations that cannot possibly be made to agree with the doctrine of annihilation:

1. The punishment of the wicked is described as being most dreadful and terrific. The Scriptures abound in the most appalling descriptions of the future world of woe. Such words, phrases, expressions, and circumlocutions have been used as are enough to paralyze the mind with horror. Now, if annihilation be the doom of the ungodly, these delineations are exaggerated. An extinct being knows no terrors. Annihilation is dreadful only *before* it is inflicted. But the Bible represents the punishment of the wicked as being *in itself* terrible. It must then be on beings capable of *recognizing* that terror.

But it may be replied that man dreads annihilation. That depends on his condition. In misery he would long for the rest of nonentity. We would like to hear an annihilationist give a consistent interpretation of Rev. ix, 6: "In those days shall men *seek* death, and shall not find it; and shall *desire* to die, and death shall flee from them." C. F. Hudson has given us a quotation from Belial's speech. *

"For who would lose,
Though full of pain, this intellectual being;
Those thoughts, that wander through eternity
To perish rather, swallowed up and lost
In the wide womb of uncreated night,
Devoid of sense and motion?"

* "Christ our Life," p. 152.

Why did Mr. Hudson, in fairness to Milton and the reader, not give us the immediately succeeding eight lines, while he was in the mood to quote ?

“ And who knows,
(Let this be good,) whether our angy foe
Can give it, or will ever? how he can
Is doubtful; *that he never will, is sure*;
While he, so wise, let loose at once his ire,
Be like through impotence, or unaware
To give his enemies their wish, and end
Them in his anger, whom his anger saves
To punish endless ?” *

2. The punishment of the ungodly is described as a condition of “tribulation,” “anguish,” “weeping and wailing, and gnashing of teeth.” It is called a “place of *torment*.” It is said of those who worship the beast and his image that the smoke of their *torment* ascendeth up forever and ever: and they have *no rest* day nor night. Rev. xiv, 9-11. From such expressions as these it is undeniable that the punishment of the finally impenitent will consist in conscious misery. An annihilated being can know nothing of “tribulation,” “anguish,” “torment,” “unrest,” “weeping and wailing, and gnashing of teeth.” All these words imply the continued consciousness of the lost.

3. The punishment of the wicked is said to be *everlasting*. They will depart into *everlasting* fire. Mat. xxv, 41. Their damnation will be *eternal*. Mark iii, 29. The smoke of their torment will ascend up *forever and ever*. Rev. xiv, 11. Theirs will be an *everlasting* destruction from the presence of the Lord. 2 Thes. i, 9. They will be cast into prison to remain there until they

* “Paradise Lost,” book ii, 146-159.

pay their uttermost farthing. Mat. v, 26. Now, the eternity of hell implies the immortality of its inhabitants. The idea of hell centres in the persons that will be in it. Hence they will be immortal in endless misery.

4. Death is never applied to man in the sense of annihilation. Annihilationists base their argument on such terms as "consume," "devour," "cut off," "blotted out," "burned up," "perish," "lost," "death," "destruction," "perdition," and the like, and contend that when applied to the doom of the wicked they mean total extinction of being. By what authority is this assertion made? It is certainly not on the usage of these words. It is said that the wicked *destroy* the earth; and that the world being overflowed with water, *perished*. Rev. xi, 18; 2 Pet. iii, 6. Does this mean that the earth is already annihilated? The Psalmist was *consumed* by the Divine anger. Ps. xc, 7. Was he blotted from existence? The words referred to are used in a great many instances to describe the destiny of human beings, godly as well as ungodly, in the past. Does this mean that they are annihilated *already*? The most ultra annihilationist will scarcely answer in the affirmative; the "advanced" of this school certainly will not. But if myriads have been "consumed," "lost," "slain," "killed," "utterly destroyed;" if they suffered "death," "destruction" and "perdition" in the past, and still retain a vigorous existence, why may these same words not be used to describe a future destiny without extinction of being? If the first death was in no case annihilation, on what ground can it be asserted that the "second death" will be annihilation.

5. The Scriptures teach that there will be *degrees* in the punishment of the wicked. We have shown this

in the preceeding chapter. But total extinction of being is a thing that will not admit of degees. Should it be replied that the degrees refer to the intensity and conscious suffering before annihilation, we answer that this does not cover the ground of our objection.

Annihilation is represented not only as the *punishment*, but as by far the greater part of the punishment of the wicked. This alone is the *everlasting* punishment. Thus the eternal punishment of the ungodly, according to the annihilation theory, admits of no degrees—a position that violates at once our inherent sense of justice and the plain declarations of Scripture.

6. Annihilationists assert that death, in the sense of non-existence, will be the doom of the enemies of God. But the Scriptures teach that that doom will be *worse* than death in that sense or any other. Nothing can be worse than death but a *life* of misery. Death is often invoked as a welcome deliverer. Job. xiv, 13; Rev. vi, 16; ix, 6.

It is said of Christ's betrayer that it had been good for him had he not been born. Mat. xxvi, 24. If Judas Iscariot is now annihilated, or if he will be annihilated after the judgment, this awful denunciation of woe becomes meaningless. But, as Adam Clarke has remarked, the words necessarily imply the conscious existence of the betrayer, as non-existence is said to be *better* than the state in which he is now found.

In Heb. x, 26–29, we are told that he who despised Moses' law, *died* without mercy under two or three witnesses. But he that hath trodden under foot the Son of God is said to be worthy of a *soer* punishment still! What can be worse than *death*, and a death *without* mercy;

yea, and a death which, according to most annihilationists, is a state of unconsciousness, if not of nonentity—what can be worse than this but a conscious existence under the condemnation of self and of God?

LITERATURE.—Dr. W. B. Carpenter on *The Correlation of the Physical and Vital Forces*. Butler's Dissertation on *Personal Identity*. McClintock & Strong's *Encyclopedia*, Art. "Annihilation." Mattison on *The Immortality of the Soul*. Bartlett's *Life and Death Eternal*. Warren's *Sadduceeism; a Refutation of the Doctrine of the Final Annihilation of the Wicked*. Landis on *The Immortality of the Soul*. The Younger Edwards' *Reply to Dr. Chauncy*. Prof. Haney on *The Impenitent Dead*. Locke on *The Human Understanding*, book ii, ch. 1, xxiii, xxvii.

CHAPTER IV.

The Doctrine of Purgatory.

Some people denounce most bitterly what they cherish most dearly. This is illustrated in some of the tenets of the Romish Church. This Church anathematizes rationalism, while it is itself full of that accursed thing. It is true that its rationalism differs from that which overspread Germany in the last century. Unlike almost every other, Romish rationalism is traditional. It is a mummy embalmed by the decrees of councils, and transmitted from generation to generation. The doctrine of purgatory is a result of rationalism. It was constructed to satisfy the apparent demands of reason and feeling. Even Comte eulogizes it on account of its *reasonableness*.* That this atheist commends it is in itself a pretty strong presumption against its *Scripturalness*.

Universalism is rationalistic; and the doctrine of purgatory savors of Universalism. The Catholic believes in a limited restoration, and the Universalist believes in an unlimited purgatory.

The Romish Church teaches that the dead are in one of three states, according to their respective characters. Those who are Catholics and perfectly holy when they die, pass immediately to heaven. Those who die out of the Romish Church, go directly to hell. Non-Catholic children, however, do not suffer so much in this hell as

* "Positive Philosophy," book v.

adults. Their abode is called *limbus infantum*. There they must remain forever in a kind of stupor, deprived of the fellowship of the redeemed and of the beatific vision. But many who are in the church die with sins to expiate and pollution to cleanse. These go to purgatory. Catholics differ somewhat in their views of this place. Moehler, Cardinal Wiseman and Gousset describe it in the main as a state of spiritual suffering. But it is popularly regarded as a lake of literal fire. Its name in some modern languages signifies this.* Books written *for the people* sanction the idea that its tortures are physical as well as spiritual. Dante's "Purgatory" represents the conception which the Church encourages in regard to it.

All Catholics agree that the sufferings of souls in purgatory may be alleviated and shortened by the prayers of the saints, and especially by the sacrifice of the mass. The period of confinement there varies. In some cases it may be but a few hours. In others, it may continue until the day of judgment. If Dante saw correctly, even an "infallible" pope was retained there at least twenty-four years.† Purgatory is under the power of the keys. The priest is said to have an authority over it that resembles the Governor's power over the prisons of his State. He may pardon, commute, or let the law have its course, as he sees fit.

Catholic writers endeavor to prove the existence of a purgatory in two ways—from tradition and from Scripture. The basis of their tradition is the testimonies and practices of the Fathers. Now a few plain statements of

* Comp. Ger. *Fegefener*, Welsh *purdan*.

† "Purgatory," Canto xix, 94.

historical facts will show the utter uncertainty and insufficiency of this foundation :

1. The Catholic Church repudiates the Fathers in many things. The early Christians believed in a Jewish millennium. Augustine taught the doctrines of Original Sin, Total Depravity, Moral Inability, and Sovereign Predestination. But the Church of Rome disavows these doctrines. In the words of Dr. Krauth, it canonizes and deserts Augustine, and reprobates and follows Pelagius.* In a thousand things it has departed from the teachings and practices of the Fathers. What consistency is there in making them the witnesses for purgatory and ignore their testimony in other matters equally important ?

2. The Fathers contradict themselves and each other. Toward the close of his life Augustine wrote a volume of *Retractions*. Had he lived longer he would, no doubt, have written many more. Tertullian was at variance with the Church on the subject of baptism. Jerome was continually changing his views on several important matters. Every historian is familiar with the famous dispute between Theophilus and Chrysostom. Are men who could not agree with themselves and one another absolutely reliable witnesses for any doctrine ?

3. The Fathers prayed for *all* the dead—for those in hell, and for those in heaven. They prayed that the torments of the former might be alleviated, and that the blessedness of the latter might be heightened. Supplications were made for prophets, evangelists, apostles, and martyrs. They prayed even for the Virgin Mary !

* "Conservative Reformation," pp. 362, 450.

Augustine prayed for his deceased mother, although he believed his prayer had been answered already.* The people prayed for Constantine's soul, although it had "ascended to its God." Many such prayers are on record.† If Romanists pray for the dead in imitation of the Fathers, why not imitate them in every particular?

4. In the days of the Fathers, the people prayed for the dead as well as their pastors. Tertullian admonished a widow to pray for her deceased husband. Eusebius says that "*the people supplicated God with tears and lamentations for Constantine's soul.*" But to-day, as a general thing, the priests do the praying and the people the paying.

5. Those ancient oblations were not offered to expiate the sins, but to honor the memory of the departed. They were made to signify that the fellowship of the living and the dead still continued. It was Monica's dying request that her son should *remember* her at the Lord's altar. Then the oblation was commemorative. Now it is expiatory.

6. The practice of praying for the dead disappears as we go back to the Apostolic age. Augustine lived in the fourth and fifth centuries. Before him very little is said in regard to praying for the dead. The first mention of it is found in the writings of Tertullian toward the close of the second century. As we go back to the first century there is absolute silence on the subject. The most sanguine Romanist is unable to find a single quotation in favor of this dogma in the Apostolic Fathers. These Fathers have left us voluminous writ-

* "Confession," book ix.

† See Renandot's "Collection of Ancient Liturgies."

ings. They have said much about death and the state of the dead. But they have not said a word about purgatory, nor in regard to praying for the dead! Surely, if this had been an Apostolic doctrine, the Apostolic Fathers would have said *something* about it.

Thus, there is fixed a great historical gulf which even tradition cannot bridge to convey the doctrinal dives of purgatory into the bosom of the Bible and the fellowship of Christ and his Apostles. The argument from tradition lacks a *foundation*. It does not touch bottom. It fails at the vital point. It is evidently an excrescence that grew gradually on the Church. At first the dead were simply remembered. Gradually prayers came to be offered for an increase of their happiness. Very naturally the offering of supplications for those whose state was *doubtful* would become customary. To assist this natural inclination of the human heart, Augustine, in his younger days, had imbibed deeply of the Platonic philosophy, which taught the doctrine of purgatory. Unconsciously influenced by it, he gave form to that which became afterwards a dogma from which his soul would have recoiled with horror. Gregory, the Great, finished the edifice which Augustine had founded, with the scattered and disorganized materials of his superstitious age. The Schoolmen put their finishing touches on it, and it was ready for use. And used it was with a vengeance. It became the mighty power by which Rome kept the world in awe. By it kings were forced into submission. By it misers were scared into generosity. By it the masses were made the pliant tools of an unscrupulous clergy.* Like *der Graf* in Goethe's

*Lecky's "History of European Morals," vol. ii, p. 247.

“Gross Kophta,” the Roman Church by turns terrified and persuaded the ignorant and credulous into the most abject submission by means of a phantom that had, after all, no existence but in itself.

The next appeal is to Scripture. Many writers, such as Bellarmine, Alexander, Cajetan, and Moehler rest the doctrine almost, if not entirely on tradition. Many are candid enough to acknowledge that there is no sure foundation for it in Scripture. Rev. P. Collot, doctor of the Sorbonne, has prepared a “Doctrinal and Scriptural Catechism,” in which he ignores the Biblical argument altogether. But in *popular* hand-books, appeals are not unfrequently made to Holy Writ. Rev. Stephen Keenan’s “Doctrinal Catechism,” published under the approval of Archbishop Hughes, contains several references to Scripture. He begins with Genesis xxxvii, 35, where Jacob says: “I will go down into Sheol unto my son mourning.” But this certainly cannot mean purgatory. Jacob simply meant that he would go to his son Joseph in the abode of the dead. The patriarch had no thought of the happiness or misery of that abode. Far less did he think of it as a place of expiatory suffering, or of captivity until Christ should come to release him.

Appeal is next made to a passage in Maccabees, where Judas is said to have sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead. 2 Macc. xii, 43–46. But this book is no authority, as it is not canonical. The Jews never received it as a part of their Scripture. The New Testament contains no citations from it. Many Catholics regarded it with suspicion until the Council of Trent pronounced it canonical. Augustine says it had been received by the Church, as not altogether unprofitable,

if it be read and heard with sobriety. But he denies its canonicity on his own responsibility.* Cyprian denies that it is of Divine authority. Jerome, the most learned of the Fathers, says repeatedly that the Apocryphal books are of no force in the proof or disproof of doctrines.

And even if this book were admitted as a witness, the passage under consideration would not prove the existence of a purgatory. For the sacrifice for which Judas paid was offered *for all*—those that had died possibly in “mortal sin” as well as for those “who had fallen asleep in godliness.” Besides, this sacrifice was not made with a reference to expiation, but in view of “the resurrection” There is not a particle of evidence that the prayer referred to was not, like those in the fourth century, offered for the lost in hell and for the redeemed in heaven. As Dr. Pusey has shown, it does not follow that because some of the ancients prayed for the dead, they believed in a purgatory.†

Romanists claim, Mat. v, 26—“Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.” The *point* of this verse is that we should seek to meet God on the ground of *mercy* rather than of strict justice. It neither says nor implies, that *being* in prison, is paying the debt. For an explanation of the word *till*, in this verse, we would refer our Catholic readers to their own interpretation of the same word in Mat. i, 25—“And he knew her not *till* she brought forth her first-born Son.” It is argued that *till* does not here imply that Mary knew Joseph at all. On the same

* De Civ. Dei Lib. xiv, 23.

† “An Earnest Remonstrance,” &c., p. 125.

ground it might be said that the word *till* does not imply that the uttermost farthing will ever be paid. We make this remark simply to show that the Catholic interpretation of Mat. v, 26, is not self-consistent.

Our Saviour says, that the sin against the Holy Ghost shall not be forgiven, neither in this world nor in the world to come. Mat. xii, 32. Romanists claim that this declaration implies that *some* sins *may* be forgiven in the world to come. As Bellarmine has admitted, this inference is illogical. The Saviour simply means that the sin against the Holy Ghost is *absolutely unpardonable*. Purgatory is not a place of forgiveness and pardon, but of expiation and purification. It is a prison where the last farthing must be paid. Hence, by the showing of Romanists themselves, it does not follow that since some sin will *not* be forgiven in the world to come, others will be forgiven. It might be so argued if purgatory were a place of pardon instead of satisfaction. In addition to this, it is more than probable that "the world to come" refers to duration after the general judgment. At least, that is included. Therefore, since purgatory is confined to the intermediate state, this passage excludes the Romish inference altogether.

"No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." John iii, 13. Some writers quote this verse to prove that no one had gone to heaven before the ascension of Christ; and that, therefore, the saints of the old dispensation must have been retained in the middle place, called *Limbus Patrum*, or purgatory, waiting for their Deliverer. By reading the 12th and 13th verses together, we may see at once that Jesus only meant that no one was qualified to speak on earth of heavenly

things who had not himself been in heaven. It is a matter of fact that many *had* ascended to heaven under the old economy. Enoch was translated that he should not see death. Heb. xi, 5. Is it credible that he was only removed to purgatory, or something very much like it? Elijah "went up by whirlwind *to heaven*." 2 Kings ii, 11. Who can believe that this only means that Elijah became an imprisoned spirit? He did not look like it on the mount of the transfiguration.

"The fire shall try every man's work of what sort it is. If any man's work abide which he hath built there-upon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." 1 Cor. iii, 11-15. Some Catholics find in these verses a support for the doctrine of purgatory. But this claim is certainly unfounded. This fire differs in many respects from that of purgatory. The fire that Paul refers to is a *test of works*, while purgatory is a *purification of persons*. And then the Apostle says that *every* man's work shall be made manifest by this fiery test. Even Romanists will not contend that *every body*—prophets, apostles, martyrs, and saints—go to purgatory! This passage is then irrelevant. By proving too much for the Catholic, it proves nothing. Its probable meaning is, that every body will be thoroughly tested by the trials of Providence, death, and especially of the judgment day. This is the view entertained by Basil, Origen, Ambrose, Lactantius, Augustine, and most modern commentators.

"Else what shall they do, which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" 1 Cor. xv, 29. This is confessedly a difficult passage. But it is plain that it does

not refer to the intermediate state, but to the *resurrection*. It says nothing of praying for the dead; nor does it refer to a sacrifice in their behalf. There is no intimation that the dead were really benefited by their baptism by proxy. Few Catholic writers speak of this verse with any degree of confidence. The most probable supposition is, that Paul is referring to a custom that may have obtained in Corinth of baptizing a living person for a catechumen that had died before receiving baptism, in order that his name might be entered on the church roll.

“That at the name of Jesus, every knee should bow, of things in heaven, and things on earth, and things under the earth.” Phil. ii, 10, 11. It is contended that by the “things under the earth” must be meant purgatorians. There is no ground, whatever, for the assertion that there is any such a reference here. Paul only means that the time is coming when everything, everywhere, will recognize the sovereignty of Jesus Christ. “Devils believe and tremble.” The Gadarene demons recognized the divinity of Christ and obeyed his word. Such was his authority, that unclean spirits, and those whom they possessed, trembled in his presence, and did his bidding. There will be a time when this recognition and obedience—prompted either by fear or by love—will be universal.

Some claim from 2 Tim. i, 18 and iv, 19, that Paul prayed for Onesiphorus after he had died. But there is no evidence whatever that he was dead. Onesiphorus traveled—perhaps on business. 2 Tim. i, 17. The probability is, that he was away from home when Paul wrote this letter; and he wished to be remembered to his hospitable family. The contrary must be *proved* before it can be shown that Paul prayed for the dead.

Of course every Romanist is familiar with the passage that speaks of Christ preaching to spirits in prison. 1 Pet. iii, 18. Whatever this passage may mean, it cannot possibly refer to purgatory, because (1) The preaching was to the antediluvians—persons guilty of moral sins. 1 Pet. iii, 20; Gen. vi, 5, 11–13. (2) On the supposition that purgatory is referred to, it is inexplicable why the antediluvians are mentioned to the exclusion of all others. (3) There is no indication that the imprisoned spirits were *benefited* by the preaching. The most probable idea is that Christ, by the Divine Spirit, went, and by the agency of Noah, preached to the antediluvians, whose spirits were in prison at the time of Peter's writing. To use Barnes' illustration, it is as if we were to say that Whitfield came to America and preached to the souls in perdition. This is the interpretation adopted, not only by most Protestant expositors, but by many whom the Catholic Church claims, such as Augustine, Aquinas and Calmet. The idea that by the "prison" purgatory is meant, is quite modern. It received its strength from the Council of Trent. It cannot be found in the writings of the Fathers.

"And there shall in no wise enter in anything that defileth;" or, according to the Douay Bible, "anything defiled."—Rev. xxi, 27. Protestants do not dispute this. But they deny that there is any evidence here of a purgatory. The defiled are here contrasted with those whose names are written in the Lamb's book of life. But even Romanists hold that the names of those who die in the church are in that book. How, then, can it be said with any consistency that they are unfit to be in heaven? He whose name is worthy of a place

in Christ's book, is certainly worthy of a place at his right hand.

After thus refuting the Romish arguments, we will proceed to enumerate a few considerations in refutation of the doctrine of purgatory.

1. The Romish doctrine makes a departed soul dependent on the will of a man. The priest has the power to release it or retain it in its prison. Now it is highly improbable that God would leave a soul, and especially that of a believer, thus dependent on the infirmities of a human being. A departing soul is said to go to God who gave it. Eccl. xii, 7. It is incredible that its condition should still be under the control of a mortal being. The Protestant holds that the words of the dying Christ may be repeated by every dying Christian: "Father, into thy hands I commend my spirit."

Circumstances happen oftentimes when the services of a priest are not available. Can it be that a soul may suffer untold agonies on account of *accidents* in this world? Byron wrote many a sillier verse than that one with which he closes one of his masterly descriptions of a shipwreck:

All the rest perish'd ; near two hundred souls
Had left their bodies ; and, what's worse, alas !
When over Catholics the ocean rolls,
They must wait several weeks before a mass
Takes off one peck of purgatorial coals ;
Because, till people know what's come to pass,
They won't lay out their money on the dead—
It costs three francs for every mass that's said.

2. Neither the word purgatory, nor any synonym of it is to found in the Bible. We have shown at the outset that neither Sheol, Hades, Gehenna, nor Tartarus, bear this signification. It would not be so very strange if some abstract principle had been left without a

name. But that a place so real and so important as Romanists believe purgatory to be, should be *unnamed* in God's Word, is simply incredible. How often heaven and hell are mentioned! How many synonyms they have! How variously are they described! But there is purgatory—a place as real as heaven or hell, according to the Romish Church—left without a mention, without a name, without a description! There can be no explanation of this omission, but that no such a place exists.

3. The doctrine of purgatory implies that there are sins that are not deserving of God's *everlasting* displeasure. "Venial sins" are trifling sins. But it is unscriptural to say that any sin is a trifle in the sight of God. *Every* sin is mortal. "The wages of sin is death."—Rom. vi, 23.

4. The doctrine of purgatory is an insult to the blood of Jesus Christ, which cleanseth from *all* sin. It pretends to supplement his work. It implies that His satisfaction was not complete. The declaration that *He is the propitiation for our sins* (John ii, 2), extinguishes every spark of purgatory forever.

5. Moehler charges the Protestant doctrine with presupposing some sudden, magical change in death.* This sounds rather strange if not inconsistent from one who believes in the "sudden, magical change" of transubstantiation, baptismal regeneration, and extreme unction. But let that pass. It is not a fact that God always prepares his creatures for their new state of existence *in their transition* to that new state of existence? *Immediately* at birth the lungs begin to appropriate the

* "Symbolism," book i, part i, sec. 23.

atmosphere into which the new-born creature is introduced. This principle pervades nature in all its departments. May this method of the Divine procedure not extend so far as the introduction of the believer into his heavenly state of existence? There is no conceivable reason why the Holy Spirit should not sanctify a soul in a second as well as in sixty years. Many of Christ's miracles may fairly be regarded as nothing more than accelerations of natural processes.* May there not be accelerations in the process of sanctification? If the Spirit can regenerate instantaneously—as Romanists admit that it does—why may he not *wholly sanctify* instantaneously? In the light of God's methods in nature; in the light of Christ's instantaneous cures and cleansings (Luke xvii, 14); in the light of the *power* of the Holy Ghost, who can doubt that the believer is fully prepared for paradise in the transition of death? To deny the possibility of this is certainly "limiting the Holy One of Israel."

6. The doctrine of purgatory implies that the work of sanctification is carried on and completed *after death*. This is without warrant in Scripture. The Holy Spirit sanctifies the sinner by the use of means that do not exist in purgatory, such as the Scriptures, the Gospel, and the sacraments. Nor will purgatory admit of the good works that are mentioned as the fruits of sanctification. Since sanctification is a work carried on by the use of means to produce certain results, it is probable that it will cease where those means and those fruits are impossible. This probability becomes a certainty when

* "Olshausen's Commentary," on Mat. xiv, 15-21.

we remember that the Scriptures throughout represent sanctification as a work limited to this life.*

7. The doctrine of purgatory represents sanctification as a partial work, affecting only the departed soul. But the Scriptures teach that this work pertains to the body as well as the soul. "*Your body* is the temple of the Holy Ghost."—1 Cor. vi, 9. "He is the Saviour of *the body*."—Eph. v, 23. "And the very God of peace sanctify you *wholly*; and I pray God your whole spirit and soul and *body* be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thes. v, 23. The body is generally a partner in and an instrument of sin. At death it needs purification and expiation just as much as the soul. But the Romish dogma represents the body as entirely neglected, and the soul alone as receiving preparation for heaven. This is as unreasonable as it is unscriptural.

8. The Scriptures contain many expressions and statement which contradict the doctrine of purgatory. Paul says that we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad. 2 Cor. v, 10. This must refer to the day of Judgment, since Christ is represented as having ascended his judicial throne, which will not occur until then. But we are told that the risen dead will be judged according to their deeds and characters *while in the body*, and not according to their posthumous expiations.

John heard a voice saying, "Blessed are the dead

* Comp, Col. i, 12; 1 Thes. v, 23; Rev. xx, 14.

which die in the Lord *from henceforth*: Yea, saith the Spirit, that they *may rest* from their labors; and their works do follow them.”—Rev. xiv, 13. The uncertainty about the relation of the word *henceforth*, does not affect the main idea of this verse. It means that *all* who die in the Lord are *blessed* and go to *rest*. Now, by the teaching of Romanism itself, those who die in the Church, die in the Lord. But all who die in the Lord go to enjoy a “rest” and blessedness, not purgatorial flames.

In 2 Cor. xii, 2-4, Paul says that he had been caught up to the third heaven, where he had heard unspeakable words. In regard to this account, a few points should be noted. 1. It is not material whether this be taken as a mere vision, or as a temporary translation. Its representation of Paul’s admissibility to paradise or the third heaven would be the same in either case. 2. This vision or translation had occurred fourteen years previous to the writing of this letter. 3. Paul was not wholly sanctified at the time of this vision or translation. In Rom. vii, he confesses this fully.* 4. If Paul, notwithstanding his imperfections, could be caught up to the third heaven, it follows that all believers may pass immediately to glory whenever they leave the body, or even with the body, if God saw fit to take them hence in that way.

The Saviour said to the thief on the cross, “To-day shalt thou be with me in paradise.”—Luke xxiii, 43. Some Catholic writers have said that by paradise here is meant that part of purgatory called *Limbus Patrum*,

* See Hodge’s “Commentary,” on Rom. vii, 7-25, and “Systematic Theology,” vol. iii, p. 222.

where the saints of the old dispensation were confined. This is a mere assumption. Paradise never meant a place of suffering or confinement, in sacred or profane literature. Ever since the time of Theophylact, some have insisted on connecting *to-day* with *I say*, instead of the following clause. No one would think of such a shift, except a controversialist driven to desperation. There is not a single manuscript, edition, or version of the New Testament that gives the verse in that way. Nor is there any foundation for the claim that this was a "special privilege" conferred on the thief, for his faith and confession.

As Christ's resurrection was a pattern of the resurrection of all believers, so, no doubt, the salvation of the penitent thief was a pattern of the glorification of all believers when they die. This passage has given Romanists a great deal of trouble. Their explanation of it has been various, inconsistent, and sometimes ill-natured. It is hard to kick against the goads of truth and facts. The thief on the cross, saved in an instant, and glorified in the paradise of God the same day, is an eternal witness against the doctrine of an intermediate purgatory.

The scriptural arguments cannot be evaded nor invalidated. What is divine, is never moved by anything that is merely human, even though it be backed by the accumulated authority and traditions of a thousand generations. Nor has Bossuet helped his cause one particle by insinuating that some of the earlier Protestants believed in a purgatory.* He might as well

* *Varieties*, book vii, 29 ; xi, 157, 165.

have claimed an "evidence of Catholicity" in the fact that, not very many years ago it was believed by thousands of devout Romanists that "St. Patrick's purgatory," in the south of Ireland, was really connected with—if it was not a part of—the abode of the awful dead.

LITERATURE.—Hodge's *Systematic Theology*, vol. iii, pp. 744-770. *Calvin's Institutes*, book iii, ch. v. *Barnes' Notes*, on 1 Pet. iii, 18-20. Edgar's *Variations of Popery*, ch. xvii.

CHAPTER V.

The Judgment to Come.

Thus far we have taken as granted that there will be a general judgment at the end of the world. But, as Universalists and Rationalists generally deny this, the position must be established by further proofs.

Every theist admits that "the Lord reigneth." Every true philosopher perceives that "He is clothed with majesty" as he reigns. Every believing heart "rejoices" that he reigns. But if God be a ruler, he must have his government; and government implies laws, justice, rewards and penalties. On looking over the sacred volume, we find that the word judgment bears these several significations. Sometimes it means government. Samson *judged* Israel twenty years. Jud. xvi, 31. Sometimes it designates the law of God. "Wherefore it shall come to pass, if ye hearken to these *judgments*, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and mercy which he sware unto thy fathers." Deut. vii, 12. Occasionally it signifies *justice*. There is no *judgment* in their goings. Is. lix, 8. Frequently it means inflicted punishment. "My sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to *judgment*."—Is. xxxiv, 5. The word *judgment* in either one of these meanings is of frequent occurrence in the Scriptures, especially in the Old Testament.

The government of God includes the entire world.

He is a judge of the whole earth. He doeth according to his will in the army of heaven, and among the inhabitants of earth. On this, Universalism and Orthodoxy are agreed.

And they concur further that at present, God executes judgment in the earth through Christ. He "hath committed all judgment unto the Son." John v, 22. After Christ had risen he proclaimed his universal dominion: "All power is given unto me in heaven and in earth." Mat. xxviii, 18.

But *when* does Christ exercise this authority? He has exercised it ever since the ascension; "and he must continue to reign till he hath put all enemies under his feet."—1 Cor. xv, 25. Under his reign we have laws, righteousness, pardons, rewards and punishments. In the sense of exercising these functions, Christ is judging the world at present. But Universalists assert that this is the *only* judgment that mankind will ever be subject to. According to them, the Gospel dispensation, is at the same time, the day of judgment. The judge is sitting on his judgment-seat *now*, and all the nations are gathered before him to be judged. This is the result of Universalist dogmatism on this subject.

But in addition to the continuous judgment of Christ, *until* the end of the world, the Scriptures teach that there will be a universal judgment *at* the end of the world. The meaning of this doctrine is so well understood, that it needs no further defining; and we will at once proceed to enumerate some of its proofs.

1. There is nothing absurd or improbable in the doctrine that there will be a general judgment at the close of the present order of things. The world is scarcely ready to concede that the author of "Common Sense in

Religion," possesses *more* "common sense" than the author of "The Analogy of Religion to the Constitution and Course of Nature." The latter says, "I find no appearance of a presumption, from the analogy of nature, against the general scheme of Chistianity that God created and invisibly governs the world by Jesus Christ, *and by him also will hereafter judge it in righteousness, i. e. render to every one according to his works.** Bretschneider boasted that his only standard "in religion" was "common sense," or reason. And yet he admitted that there is nothing in the doctrine of a general judgment contrary to reason.†

Müller has contented that a final judgment is a moral necessity.‡ And the carping objections of Strauss§ to this doctrine, disappear, like vapor, before the crying demands of the soul for order, peace, and joy in the Divine government.

The doctrine of a final judgment is in accordance with the methods of the best regulated governments.

In every civil court, several successive days are occupied in trying alleged violators of law; and on a fixed day—ordinarily on Saturday—those found guilty—are called up to be sentenced. This is familiarly known as "judgment-day in court." Is it unreasonable to suppose that the Judge of All is reserving the end of the world—the Saturday that will close the week of time—to announce the acquittal of the righteous and the sentence of the wicked?

* Butler's "Analogy," part ii, ch. 2.

† "Dogmatik der Evangelisch-lutherischen Kirche," band ii, p. 445.

‡ "Christian Doctrine of Sin," vol i, p. 238.

§ "Glaubenslehre," band ii, sec. 105.

2. The Scriptures have been understood by the church universal in every age as teaching this doctrine. Unfortunately Christians have differed on a thousand things.

But on this, the great bulk of the christian church has held but one opinion. The creeds of the Greek, the Romanist, the Protestant, and the Mohammedan, are alike in having this as an article of faith. The Apostolic and ecclesiastical fathers, the schoolmen, the reformers, and theologians, representing every Christian denomination up to the present time, have united in holding this doctrine. It is true that men have differed in their views of its details, such as its time, place and manner. But as to the main *fact* of a general judgment at the end of the world, there has been no disagreement. Now, how are we to account for this unanimity? Why have all agreed in claiming the scripturalness of this doctrine, while they varied on so many others? The only adequate answer is, that this doctrine so pervades the word of God, that nothing but the blindness of prejudice, or the cross-eye of a naturally deformed judgment, can fail to see its awful presence there.

3. Jesus will judge the dead of the old dispensation. "Before him shall be gathered *all nations*." Mat. xxv, 32. He shall judge the quick *and the dead*. Acts x, 42; 2 Tim. iv, 1; 1 Pet. iv, 5. *All* the dead—the small and the great—every soul in the custody of death and Hades—will stand before him to be judged out of the things which were written in the Books, according to their works. Rev. xx, 11–13. But if Christ is to be the judge of *all*, it follows that there will be a general judgment; since, by the showing of Universalists themselves,* pre-

* "Theology of Universalism," pp. 250, 251.

vously to the birth of Christ, God the Father was the judge of all the earth. Christ has not *already* judged the dead of the old dispensation. But he *will* judge them, as he is ordained to be the Judge of *all*. This implies a general judgment in the future.

4. According to the repeated representations of Scripture, there will be a general resurrection at the end of the world. The Pharisees—who constituted the great majority of the Jewish nation at the time of Christ—believed this doctrine. Josephus gives this testimony, and Alger makes this admission.* He acknowledges still further—rather grudgingly, it is true—that it “is in their canonic scriptures by way of vague and hasty allusion.” Christ refers to this doctrine with approval. When Martha said that she knew that her brother would rise again in the resurrection at the last day, Jesus replied that he was the resurrection and the life; and he illustrated his meaning by calling forth *the body* as well as the soul of his deceased friend. This was much more than one of J. Freeman Clarke’s “common sense” resurrections.† That Paul believed in the resurrection of the body is evident in every reference that he makes to the subject. In his defense before Agrippa, he refers to the *incredibility* of the resurrection. Now, this incredibility could attach only to the resurrection of *the body*. A “common sense” resurrection would not seem so absurd to Agrippa and his companions. The fifteenth chapter of first Corinthians is an elaborate argument for the doctrine of a bodily resurrection.. Comp. Acts iv, 2; xvii,

* “Doctrine of a Future Life,” p. 491.

† “Common Sense in Religion,” p. 193.

18; xxiii, 6; Phil. iii, 2; Heb. vi, 2. The testimony of Scripture on this subject is abundant and unambiguous. There shall be a resurrection of the dead, both of the just and of the unjust. Acts xxiv, 15. "For the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v, 28-29. As we are not refuting Swedenborgians but Universalists, who, if they are represented by Mr. Thayer, believe in some kind of a general resurrection,* we will not multiply proof texts. The errorists who, like Hymeneus and Philetus, say that the resurrection is past already, are scarcely to be found. And those who contend that it is now going on in its full sense, are comparatively rare. The meaning of the Scripture is so clear that even annihilationists, such as Hastings and Hudson, admit that the New Testament teaches the doctrine of a general resurrection at the end of the world.

This resurrection is represented as occurring at a particular time in the future. It will take place at the blast of the archangel's trumpet. 1 Cor. xv, 52; 1 Thes. iv, 16. It will take place when Christ will come with his angels in great glory in the clouds of heaven. Mat. xxiv, 29-31. It is said that the changing of the living and the raising of the dead will take place instantaneously—in the twinkling of an eye. 1 Cor. xv, 52.

But the Scriptures teach that there will be a judgment of the world *after* the resurrection. Our Saviour says that the righteous and the wicked will come forth at his bid-

* "Theology of Universalism," pp. 207, 226.

ding; the one to receive life, and the other to receive condemnation. This adjudication will *follow* the resurrection. Now, since there will be a resurrection; and since that will be a simultaneous quickening of all the dead; and since all are to be judged *after* their resurrection, it follows that there will be a general judgment.

5. There are expressions in the Scriptures that cannot be fairly referred to any doctrine but that of the general judgment. Those who believe this doctrine, have never denied that God is judging continually in the sense of ruling. But they deny that this fact is any disproof of a future and final judgment. They do not pretend to say how that judgment will be conducted, or how long it will be continued.

Although God is a judge in the earth, the Bible teaches in many ways that there is to be a general sentence-day for the wicked, and a general acquittal-day for the righteous. In connection with the Scriptural citations to prove this doctrine, let it be kept in mind that this was a popular belief among the Jews in the days of Christ.

Even the Old Testament contains pretty clear intimations of a future judgment; especially if we interpret them, as we should, in the light of the New Testament. Solomon warns the young man of pleasure and sin to know that for all those things God *will* bring him to judgment. Ec. xi, 9. And he concludes the book of Ecclesiastes by saying that God will bring every work to judgment, with every secret thing, whether it be good, or whether it be evil. Daniel says that the many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt. Ch. xii, 2.

The declarations of Christ on this subject, are numerous, and absolutely decisive. The quibblings of Universalists over his solemn words are shocking. He says: "Whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, *in the day of judgment* than for that city." Mat. x, 14, 15. Comp. Mat. xi, 20-24. "I say unto you, that every idle word that men shall speak, they shall give account thereof *in the day of judgment*." Mat. xii, 36. If Mat. xxv, 31-46 is not a description of a final judgment, we may safely say that we do not know what Christ said on any subject whatever. If the parable of the tares in Mat. xiii, does not teach that there will be a general judgment, with a final separation of the righteous from the wicked, we may well despair of ever understanding the parables of Christ, even with his own explanations of them.

Paul said on Mars' Hill, that God had appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained. Acts xvii, 31. The definite appointment of a day with the definite appointment of a judge implies a general judgment. And if this were a present judgment, the resurrection of Christ could be no *assurance* of it. This judgment is as yet unseen. The resurrection of Christ is the guaranty that it will take place.

Paul discoursed before Felix of righteousness, temperance, and the judgment to come (τὸν Κρίματος τοῦ μέλλοντος.) This could hardly have been understood by Felix with only a present-life reference, as Paul was speaking of *the* judgment, and that a judgment *to come*. We may judge further of the Apostle's doctrine from the *effect* of his

discourse on the procurator. "FELIX TREMBLED." The Universalists, view of the judgment would scarcely have disturbed the mind of that hardened libertine.

In Rom. ii, xvi, the same Apostle refers to *the* day when God shall judge the secrets of men, according to this Gospel, *i. e.*, according as he had taught. He says also in the same epistle "that every one of us *shall* give account of himself to God." Rom. xiv, 12. In 2 Cor. iv, 10, he says that we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Some Universalists contend that this refers to the destruction of Jerusalem.* But that cannot be, as neither Paul nor the Corinthians were at Jerusalem when it was besieged and destroyed. The Greek word *βῆμα*—translated judgment-seat—implies a different method of judging from that now employed by the appointed judge. The *βῆμα* was a bench or throne from which a speaker addressed an assembly. It was applied to the rostrum or stage in the Pnyx where the Athenian citizens convened. Pericles delivered his celebrated funeral oration from a *βῆμα*. Thuc. ii, 34. This word invariably pre-supposes a multitude gathered before him that sits upon it to deliver an address or pronounce a sentence. Comp. Mat. xxvii, 19; Acts xii, 21; Rom. xiv, 10; Acts xxv, 10, 17; xviii, 12, 16, 17; John xix, 13. This word, in connection with the word *ἐμπροσθεν*—which generally means *in the presence of*—shows most clearly that Paul had in his mind a judgment pronounced on a multitude assembled before the judge.

* Balfour's "Essays," p. 300.

In the Epistle to the Hebrews, it is said that it is appointed unto men once to die, but *after* this the judgment. Ch. ix, 27. Like the unclean spirit wandering through dry places, seeking rest and finding none, Universalists have been roaming about in search of a suitable interpretation—we should say *dodge*—of this passage. They will not return to the one with which they started.* It is too miserable a habitation. Their present exposition of it is, that as the Jewish high priests died, and after them the judgments in their breastplates, so Christ was once offered to bear the sins of many. Whittemore, Ballou, and Thayer took their refuge in this interpretation. But this is mere nonsense. The Jewish high priests were never known as “the men” or “those men.” Nor did one of them ever die in the sense designated. It was the essential import of their sacrifices that the animal victim died in order that its offerers might *not* die. Neither is it true that Christ died *as a priest*. He died only as a sacrifice. But the point of the comparison is between the Old and New Testament *priesthood*.†

The simple meaning of the passage is, that as it is appointed unto men once to die a temporal death, so Christ, as high priest, offered himself once to save them. It is of momentous importance to them to be saved, as there is to be a judgment after death.

Peter says, that the angels that sinned are *reserved* unto judgment. 2 Pet. ii, 4. Universalists generally try to cut this knot by denying the personality of evil spirits. But in the 9th verse it is said that the Lord *reserves* the unjust unto the day of judgment to be punished.

* Balfour's "Essays," p. 271.

† See Lindsey's "Commentary," *in loc*.

The fallen angels sinned long—long ago. And still their final sentence is not pronounced. The unjust are kept in custody for a *future* disposition. This will not coincide with any view but that of a day of general judgment. Peter—trained as he was to believe this doctrine—could not but mean this by *the* day of judgment. Jude too, must have meant the same thing when he spoke *the* judgment of *the* great day. Jude v, 6.

Rev. xx, 11–13—is a graphic description of a general judgment. The judge, the books, the human race are there represented. All are to be judged according to their works.

There is not a single word in the Scripture to indicate that the decisions of that day will ever be revoked. The sentence of that tribunal, everywhere wears the appearance of a most awful *finality*. There can be no appeal from the verdict of the supreme court of eternity. It is called an *eternal* judgment in view of the immutability of its decisions. Heb. vi, 2. The lips of him whose name was Truth have said that the condemnation pronounced then will be eternal. Mark. iii, 29. It appears from 1 Cor. xv, 24–28, that after the judgment Christ will deliver up the kingdom to God. He will no more sit on his mediatorial throne as the Saviour of the lost. He will leave his judgment-seat. He will hear no appeals. He will make no repeals. On the brink of an endless eternity, he will utter those most solemn words in God's solemn book: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still!" In view of this appalling declaration, how appropriate is the prophet's admonition: PREPARE TO MEET THY GOD.

CHAPTER VI.

Endless Retribution inferred from the Nature of Man.

The advocates of Universalism generally make use of what may be called the argument from sentimentality. Even Mr. Alger puts considerable stress on this argument.* And his pen-pictures are quite as horrid and misrepresenting as the pencil-pictures of mediæval artists. This argument runs as follows: Whatever human nature shrinks from is untrue; human nature shrinks from eternal punishment; therefore, the doctrine of eternal punishment is untrue. But this is not sound logic. By a similar process of reasoning many absurd and repulsive conclusions would be reached. What would be thought of the writer that would argue that Jesus Christ is not worthy to be loved, because human nature, as a general thing, refuses to love him?

And the argument might be reversed, thus: Whatever human nature is prone to accept must be true; human nature is prone to sin; therefore sin must be exceedingly sinless, and not "exceeding sinful," as is so often represented! Thus the argument from sentimentality is unreliable and suicidal.

Mr. Alger, like Martineau before him, asserts still further that, many who profess to believe the doctrine of eternal retribution *theoretically*, do not believe it *practically*; and he seems to regard this as a refutation of

* "Doctrine of a Future Life," pp. 538-549.

that doctrine. But is this a sound principle of reasoning? Many do not believe *practically* that virtue is better than vice, or that heaven is better than ruin. Does that prove that virtue has no value and that heaven is not a reality? It does if Mr. Alger's reasoning be correct.

We were not a little surprised to find a writer of Mr. Alger's standing, trying to use the misconceptions and misrepresentations of the masses, past and present, as a disproof of the doctrine of eternal punishment. It is true that many have entertained very crude and gross ideas about hell. It is also true that those ideas have been encouraged by painters, poets, and preachers. But, side by side with this, went an equally crude and gross conception of heaven. If Mr. Alger will apply his reasoning to heaven, he will extinguish it as well as hell.

There are certain principles underlying and pervading human nature which go to show that the departing of those who will be found impenitent at the judgment, will be final. History has been a continuous evolution and illustration of these principles. Let us consider some of these facts of human nature; and from them let us try to show that "common sense" is not *all*, to say the least, on the side of Universalism.

1. Observation and experience teach us that sinful habits often acquire a complete mastery over men. How many there are whose appetite and passions are uncontrollable! How many are *possessed* by the unclean spirits of impure, impious, or skeptical thoughts! There are multitudes who, by persistent sinning, are become so enslaved by sin that they cannot cease from it. 2 Pet. ii, 14. And were they to be translated, like Elljah, and live forever as they do in this world, we could scarcely hope that they would ever reform. "Can the Ethiopian

change his skin, or the leopard his spots? then may ye also do good that are *accustomed* to do evil." Jer. xiii, 23. But it may be replied that death will effect a radical change in human nature. This is as contrary to reason as it is to Scripture. Habit fastens its iron yoke on the soul as well as on the body. The dissolution of the latter cannot then be the emancipation of the former. It has been shown in previous chapters, that *character* is not revolutionized by the transition of death. It is only *transferred*. Old habits of the mind will retain their inexorable sway in the world to come.* This potent and persistent mastery of confirmed evil habits, furnishes a very strong probability that the unjust and the filthy will remain unjust and filthy forever.†

2. God, by the laws of nature, frequently visits the violators of those laws with endless punishments; that is, a natural transgression is often punished with a loss that nature will never restore. If a man becomes intoxicated, and by some mishap, loses his limbs, there is no provision in nature to repair his loss. If education is neglected in youth, the neglecter must suffer the penalty of ignorance forever. If a man fails to improve a favorable opportunity to become wealthy, he will have to endure the punishment of an irreparable poverty. Oftentimes a man suffers a *life-long* retribution for the sin of a single *second*!

Now, if God has attached endless punishments to the violation of natural laws, can there be any inconsistency in supposing that he will punish violators of moral laws in the same manner? If God refuses to repair, *through*

* Carpenter's "Mental Physiology," ch. viii.

† Channing's Discourse on "The Evil of Sin."

nature the losses, which a debauchee may bring upon himself, who can deny that he may refuse to repair, *through grace*, the losses which the rejecters of his Son may bring on themselves?

Again: it is plain that the punishments of nature are not all corrective or disciplinary. Many of them are undeniably *punitive*. Nature is full of capital punishments. Natural law is so adjusted that every offender, if he pass a certain point, shall be arrested and condemned to die on some of nature's relentless guillotines. A hangman's rope is suspended over every path of sin; and no one has very far to go to find his neck in the fatal noose. Who can stand over Sodom and Gomorrah, or Pompeii and Herculaneum, and say that their punishment was reformatory and regenerative? If God punishes *penally*, and that as long as the body lasts, in this world, is there any improbability that he will punish *penally*, and that as long as the soul will last, in the world to come? If a man, by violating natural laws for a second, can bring on himself a *life-long* punishment, may he not, by a life-long violation of moral laws, bring on himself an endless punishment?*

3. It is a principle in mechanics that a moving body will go on forever in a straight line, unless it is influenced by some force outside of itself. No one will deny that the same principle prevails in the moral and spiritual world. It was not without reason that Locke taught that the inward furniture of the soul is supplied, in the main, by the influences of the outward world, reaching the mind through the organs of sensation. That which

* "Butler's Analogy," part 1, ch. ii.]

a man *is*, he will *continue* to be, if left entirely to himself. But if this be so, it goes to show that man will move on forever in the direction of his moral flight as he passes the portals of death. It is the orthodox view that the regenerating and sanctifying influences of the Holy Ghost will have been totally quenched by every lost soul in perdition. But let us admit, for argument's sake, that the gracious influences of God will continue in hell. Every body must admit that that influence, compared with the influence of the same spirit in this world, must be either *greater*, *equal* or *less*. If that holy influence will be *greater*, then hell must be a better place than this world. The bottom-less pit will be a kind of second-class heaven. This no one believes. To say nothing more of this supposition, it is incredible, consistently with anything that God has revealed, that the influences of the Divine Spirit will be *as great* in perdition as they are on earth. A consideration or two will convince any one of this: (1.) It will be contrary to the wishes of the ungodly to go to that place of torment. If the everlasting fire will be *as good* a place as this world, with just as much of God's Spirit in it, how is it credible that those who will be sent there will plead so earnestly for the covering of the rocks and mountains, to save them from such a banishment? (2.) If there will be *as much* of God's Spirit in hell as there is in this world, the rich glutton's request that Abraham should send admonishers to his five brethren was unnecessary. (3.) If hell contains the Comforter, as well as the world, it is inconceivable why the children of God have always, and so earnestly warned everybody to avoid it. This was one of Christ's most frequent warnings. (4.) If the hearts of the wicked will contain *as much* of the Holy

Spirit in hell as on earth, it cannot be that Christ will call them "cursed," and tell them to depart from him in the judgment-day. They will be as truly "blessed" as those on the right hand. They will differ only in the degree of their blessedness. Thus there is no foundation for the supposition that the influences of the Holy Ghost will be *as great* in hell as they are on earth. Therefore, if that gracious influence will continue there at all, it will be in a *lesser degree* than it is bestowed in this world.

Now, it is undeniable that very many spend their entire lives in sin, notwithstanding the deterring influences of the Holy Spirit. They resist (Acts vii, 51), grieve (Eph. iv, 30), and quench (1 Thes. v, 19) the Holy Spirit of God. If it be a fixed principle that every moving thing will go on in a straight line until arrested by a power outside of itself; and if the ungodly are able to move on in the same paths of sin through life, and even through death, is it not *absolutely certain* that they will continue to move on in the same direction in hell, where the Divine influences to deter and arrest them will be *weaker* than they are in this world? After a *greater* power has proved ineffectual, what likelihood is there that a *fainter* power will be successful, and that under circumstances immeasurably more unfavorable?

4. Not only men generally, but the godliest men that the world contains, punish those who wrong them, and continue impenitent, with an everlasting punishment. For instance, suppose a banker has a clerk, who is guilty of embezzling his money. At last the unfaithful servant is suspected, arrested, tried, and convicted. He is sent to the penitentiary. He remains there until the penalty of his crime is fully paid. On the day of his release, sup-

pose he goes back to his old employer and asks for his old situation. Does he get it? No. Why? Has he not been punished for his crime? Is he not now even with the law? And is it humane and just for his old employer to *continue* to punish him with suspicion and rejection from his employment? Even the sickliest sentimentalist must admit that it is just as long as there is no evidence that his *character* is changed. The banker punishes his dishonest clerk with exclusion from his desks and from the society of his family. He is socially damned. And if the two were to live in this world forever, the attitude of the banker would remain the same; and everybody would say that it was wise, well and righteous. In the meantime the clerk, finding himself suspected by everybody, loses his remaining self-respect, and becomes still worthier of suspicion. Examples of this kind are too numerous for any one to deny that this is the *usual* tendency of human nature. He who commenced with a trifling theft, ends a lost man—lost to society, lost to himself, lost to his God—and *lost forever!*

But if it be right for man to punish those who sin against him, and continue impenitent, with an endless punishment, is it not right for God to act on the same principle? If it be just for one man to punish another, not only for what he has done, *but for what he is*, how can it be unjust for God to inflict punishment for the same reason? And if men become more reckless under human punishments here, why may they not do the same under Divine punishments hereafter?*

5. We know that it is the next thing to impossible for

* "Ecce Deus," pp. 219-225.

a man to reform when his associations are evil. There are associations in this world that are terribly degraded and degrading. But there is scarcely a place on the face of the earth where good men and good influences are not *within reach*, to say the least. And a happy *accident* will sometimes throw the corrupt under the refreshing influences of the pure in heart. There are great advantages within the reach of the greatest social exile in the world. Nevertheless, that man is in a well-nigh hopeless condition, whose *nature* is corrupt, whose *habits* are evil, and whose *associates* are as wicked as himself. It is natural and *usual* for such a one to become worse and worse indefinitely.

Those who will depart from Christ in the day of judgment will be under great *social disadvantages*. In the great multitude that will start before the word "*depart*," there will not be as much as *one* good man! That company will be corrupt through and through. It will not contain *one* with the love of God in his heart. It will not contain *one* with the Spirit of Christ in his soul. It will not contain *one* to give a good example to his companions. Everybody will be a moral obstacle to somebody else. It is a plain law of morals, as well as of nature, that corruption begets corruption. Sin incites to sin. This is one of the most immutable and extensive laws in existence. There is nothing in evil associations to inspire the wicked to reform. Where there will be *nothing* but tares; *nothing* but goats; *nothing* but rejecters of mercy; *nothing* but haters of God; *nothing* but lovers of sin; *nothing* but revellers in corruption; *nothing* but despisers of holiness; *nothing* but "cursed" exiles from a rejected Saviour, it will be contrary to the law of man's nature, to the laws of society, and to the

laws of sin and death, for any one to reform and become a new creature. If "evil associations corrupt *good* morals" they will most assuredly make *bad* morals still worse.

The *separation* of the wicked from the righteous in the judgment-day, is a very strong indication of their final reprobation. We know that in this world, where God offers salvation to all, the believer and the unbeliever are made to dwell together. All are urged to shun the company of the wicked, and to seek the companionship of the good and holy. But when we find God sending his enemies away from the companionship of the godly, we cannot but suspect that his gracious dealings with them have ceased. Did he make such a separation in *this* world, we would come to that conclusion at once. But why limit our supposition to this world, as God and man will be the same in the next. When God withdraws his ordinary *means* of grace—his church and his children—will he not also withdraw his rejected *grace*? Madness alone can entertain a hope that he will not.

6. There is nothing in suffering, as such, to purify and reform the sufferer. This is affirmed by every class of writers, from Barnes* to Bovee.† The history of the world proves this incontrovertibly. Misery has always made the wicked worse instead of better. Thucydides says that the Athenians were never so presumptuous as when the plague was devastating their city and the surrounding country. The plague in Milan in 1630, in London in 1665, in Bagdad in 1831, had the same demoralizing effect on the inhabitants of those cities. It was when

* "Atonement," pp. 196-202.

† "Christ and the Gallows," p. 312 *et al.*

Paris and France were in the throes of their revolution that the most atrocious crimes were perpetrated. The people of Jerusalem were never so impious as when the Romans were besieging their city, and the black cloud of destruction was hanging heavy and cracking over their heads. When there is civil war, an epidemic, or a great fire in a populous city, the effect on *criminal classes* is invariably to make them more audacious, cruel and desperate.* Byron, true to nature, has shown the demoralizing and maddening effect of fear and despair on shipwrecked voyagers.†

It cannot be denied, in the face of the explicit testimonies of Scripture, that hell will be a place of suffering. This fact can not be winnowed out of God's word with the fanning-mill of such words as "figurative," "metaphorical," "poetical," "spiritual," "exaggerated," etc. etc., be it turned ever so furiously. Such expressions as "utter darkness," "unquenchable fire," "weeping and wailing and gnashing of teeth," cannot mean anything but a state of *suffering*, and *great* suffering too.

But why should we hesitate over this matter, since the abode of the impenitent dead is expressly called a place of torment?

Now, if pains, sufferings, and terrors, instead of making bad men better, make them much worse, in this world, is it not likely that man will exhibit the same proclivities, under similar circumstances, in the world to come? From what we *know* of the effect of mental or physical suffering on ungodly men, it is highly probable that the rejecters of salvation, instead of repenting and

* McCosh's "Divine Government," pp. 245-248.

† "Don Juan Canto," ii, St. 33, 34, 79 *et passim*.

turning to God, will only grow worse and worse in their place of torment.

7. The orthodox doctrine denies that one who loves God and believes in his Son, will be sent into the everlasting fire prepared for the devil and his angels. The reprobate will be a *sinner* when *beginning* to suffer his punishment. This consideration alone is enough to furnish a presumption that his perdition will be endless. If the unbeliever could, in a short life commit sin enough to go to perdition, he can, as his character will continue the same, commit sin enough when in perdition to deserve to *remain* there. Let us for the present say nothing of the infinite demerit of sin, and grant that there is a measurable proportion between sin and punishment. Even from this stand-point the orthodox position is invincible. Everything teaches us that the punishment of an offence—be it natural, civil, or moral—is of a much longer duration than the time occupied in committing it. Let us suppose that the finally impenitent will be punished for five hundred years for the iniquities of fifty years. He is as much of a sinner as he begins to suffer that punishment as he was during his earthly life. Every transgression and disobedience must receive its just recompense of reward in the next world as well as in this; for God will still be holy and a hater of sin. Now if a man can in fifty years commit sins that may merit punishment for five hundred years, is it not certain that he will during those five hundred years commit additional sins sufficient to deserve a punishment for five thousand years; and when that period is ended will his accumulated guilt not merit the retribution of five million years? It cannot be otherwise, as the offender will be wicked *during* the time of his punishment. Nearly a

century has elapsed since President Edwards made use of this argument.* It has been ridiculed and execrated many times since; but has never been *answered*. Bushnell's theory of the eternally approximated annihilation of the wicked would not, even if true, weaken the force of this reasoning. Where all the powers of the soul are given to sinning, even if those powers are continually diminished, the guilt of the soul must evidently accumulate. We find it precisely so in this world. It *may* then be so in the next.

After all, it may be asked, *What if the sinner should repent?* To this we reply that there is no likelihood whatever that he will. Even if it be conceded to Erbkam that the lost will possess a germ of moral life,† it will be impossible for that germ to develop into repentance, faith and love under the unfavorable influences that will surround it. It should be remembered that true repentance is not a mere regret tortured to speak by wretchedness; nor is it a stroke of policy to get rid of punishment. It is rather a principle that hates sin on account of its *nature* as well as its effects, and loves holiness on account of its inherent desirableness, as well as its super-added rewards. The associations, the sufferings, and the character of the lost preclude the probability that they will ever experience such a repentance.

The foregoing considerations should have special force with such men as J. Freeman Clarke, who believes that the Divine procedure with the wicked will be about the same in the next world as in this. On this supposition it is very certain that those who will depart from the

* "Works," Carter's Ed., vol. i, p. 615-6.

† "Studien und Kritiken," 1838, No. ii, pp. 384-494.

Saviour in the judgment-day will go to an endless punishment. In the world to come as well as in this, corruption will beget corruption. There, as well as here, suffering will only incite the ungodly to commit greater sins. There, as well as here man will be punished for every sin which he commits. There, as well as here, he may do a wicked deed in a second whose evil effects will be irreparable. Of all that has been said it may be repeated: "It is so in this world; why shall it not be so hereafter too?"

LITERATURE.—William Jackson's *Bampton Lectures* for 1875, on "The Doctrine of Retribution."

CHAPTER VII.

Eternal Punishment proved from Scripture.

The Scriptures contain many declarations that a terrible retribution is in store for the wicked. A careful examination of the divine oracles makes it *very probable*, to say the least, that that retribution will be endless. The advocates of universal salvation have adopted many shifts, subterfuges, and dodges to wrench these declarations into some kind of a conformity to their scheme.

1. Many have been candid enough to admit that the doctrine of eternal punishment is clearly taught in the New Testament, and presumptuous enough to reject it notwithstanding. Theodore Parker said in one of his sermons: "I believe that Jesus Christ taught eternal torment: I do not accept it on his authority." Many have rejected the Bible *because* it teaches this doctrine.

2. Bordering on this, is the position assumed by Mr. Alger. He claims that Christ taught Universalism, and then admits that his words, as recorded by the Evangelists, teach precisely the reverse of it. The Apostles, being full of "the dogmas, prejudices, and hopes of their age and land, to some extent, misapprehended his meaning,"* Jesus connived at these misapprehensions, and the Holy Spirit gave his guidance to record them! This simply means that the New Testament represents only Jewish "prejudices," mixed with heathen super-

* "Doctrine of a Future Life," pp. 318, 338, 525.

stitutions. It cannot be said of it that it is a reliable authority on any *Christian* doctrine. To know what Christ really said we must go to Mr. Alger instead of the Evangelists and Apostles!

All this is simply absurd. Jesus was a good teacher come from God. He came to separate truth from error. He certainly did not come to sanction superstition. Had he used more of what might be called "language of accommodation to the current notions of the time," would he have been persecuted as he was? Is it not plain that under his teachings the views of the Apostles were radically changed in many respects? Besides, if Christ has not been reported correctly, we would like to know how Mr. Alger or anybody else knows *what* he taught.

3. It is a comparatively recent theory that the eternal punishment of the wicked will consist in annihilation. This theory has been discussed in the third chapter. We will only add that this scheme is a confession that Universalism is untenable, even by those who would *like* to believe it.

4. Bahrddt and Less—the first, according to Kurtz,* an "immoral and disgraceful tavern-keeper," and the second, a "spiritless supranaturalistic dogmatist," but both "dignified and influential theologians," according to Alger†—like Tillotson before them, and Origen before all of them, say that God does not really mean what he says when he threatens eternal punishment on the wicked. These threats are exaggerations to deter the ungodly from sin. According to these writers, God has been

* Church History, vol. ii, pp. 280, 284.

† "Future Life," p. 541.

compelled to resort to doctrinal scare-crows in order to govern his creatures! But, as the great Edwards has observed, even this strategy has failed, as those who are designed to be kept in awe by it have found out the deception. !* This is not even a "dignified hypothesis." God has always fulfilled his positive and absolute threatenings. And the threatenings of a future punishment are all of this character. They are preceded by no *ifs*, and followed by no *unlesses*. They are *absolute, positive and unconditional*.

5. It has been hinted by Maurice Lange, and some others that the word *eternal* is not to be understood of *duration* but of condition. This is surely an "arbitrary" assumption. Until some attempt is made to *prove* it, no one need consume time in disproving it. Suffice it to say that it is supported by no lexical authority whatever.†

6. Many Universalists have held that the wicked suffer *all* their punishment in this life. This world is the only outer darkness, bottomless pit, unquenchable fire, undying worm, wrath to come, and second death! We are all damned and in hell already! We are all weeping and wailing and gnashing our teeth now! We are *gone* away to everlasting punishment! The mere statement of this species of Universalism is enough to confute it. This position is now pretty generally abandoned by leading Universalists. The notion most prevalent to-day is, that the wicked will be punished hereafter, but not endlessly.‡ Those who hold this view ascribe a *limited* duration to God.

* "Works," vol. iv, pp. 273-275.

† Stewart's "Future Punishment," pp. 69-103.

‡ Doctrine of a Future Life, p. 527.

those expressions that seem to imply absolute endlessness.

After thus stating the various tactics by which the plain language of God's word is met, we will proceed to show that that language does most unmistakably assert the future and endless perdition of those who die impenitent. We will derive our authority, first, from the Old Testament, then from the teachings of Christ, and lastly from the writings of the Apostles.

But before we undertake to show what the Scriptures *do* say, we would remind the reader of what they *do not* say. Alger says that the doctrine of eternal punishment is not taught in Scripture in "definite, guarded, explained, unmistakable terms."* But we will venture the assertion that it *is* stated in "unmistakable terms." One *ipsi dixit* is as good as another. Alger admits that nineteen-twentieths of Christendom see the doctrine of endless retribution in the New Testament;† and have seen it there for nineteen centuries. Is it likely that the one-twentieth possess a better perception of Divine truth than the overwhelming majority that is arrayed against them? Will they arrogate so much infallibility to themselves? If twenty men were to look at a tree, and nineteen were to say that the fruit on it is red, and *one* were to assert that it is black, what would be the conclusion? That that one was color-blind, of course. So, there are nineteen probabilities against one that the Universalist fraction of Christendom is doctrine-blind.

But we would like to have Mr. Alger, or anybody else, point to us the place in Scripture where it is said in

* Doctrine of a Future Life, p. 527.

† Ibid, p. 540.

“definite, guarded, explained, unmistakable terms” that the punishment of the wicked will have an end.

1. We are now ready to consider the first argument from Scripture. The Old Testament was designed, in the main, to be a book of laws, regulations, and promises.—Luke xvi, 16. On this account it has not said much about the world to come. Warburton and his numerous copyers have drawn some very unwarrantable conclusions from this fact. While the Old Testament deals primarily with the present life, it does most undoubtedly contain direct and indirect allusions to the life to come. And a future retribution is not unfrequently foreshadowed if not explicitly taught in it.*

Universalism, in one or another of its ever-changing forms, is as old as the world. The serpent in Eden was the real “father” of this doctrine. Its assurance was: Ye shall not surely die. You may eat the forbidden fruit with impunity. God cannot possibly mean what he said in his illiberal threat. Sin will really do you good. It will reveal to your vision a new world of knowledge.”† Thus the idea propounded by Tillotson was advanced millenniums before him by a beast of the field. Job’s three friends, Eliphaz, Bildad, and Zophar, were Universalists; at least, in their views of sin and its punishment. Froude calls them Calvinists, because, like some of the earlier Universalists of New England, they seemed to believe in the innate depravity of human nature.‡ It was their theory that God punishes everybody in this world in exact proportion to his transgres-

* John’s “Archology,” Sec. 314. Fairbairn’s “Typology,” vol. ii, pp. 471–491.

† Southwood Smith’s “Divine Government,” p. 27–31.

‡ Essay on Job.

sions.* These were the premises from which they drew the conclusion that the afflicted Job must have been a hypocrite. The false prophets, who promised peace, prosperity, and happiness to the wicked, were also a species of Universalists. Now, did God approve of these ancient teachers? No; He cursed the serpent for propounding such a damnable heresy. Eliphaz, Bildad, and Zophar were silenced not only by the patient patriarch, but by the utterances of Jehovah himself. The false prophets were denounced and condemned for teaching that sin is a trivial evil, and that God will not punish it with severity.

It has been shown in the first chapter that the Israelites were not ignorant of the doctrine of a future life, including future retribution. We find indications of it throughout the Old Testament. It is plainly implied in Balaam's wish to die the death of the righteous. Num. xxiii, 10. What but such a belief could cause Moses to exclaim: "O that they were wise, that they understood this, that they would consider their *latter end*!" Deut. xxxii, 29; Comp. Heb. ii, 13, 26, 35. May this not have been in Elihu's mind when he said: "Because there is wrath beware, lest he take thee away with his stroke; THEN *a great ransom cannot deliver thee*!" Job. xxxvi, 18. It would be difficult to explain the following words of the Psalmist, except in accordance with the prevalent Christian doctrine: "Until I went into the sanctuary of God: then understood I *their end*."—Ps. 73. "Deliver my soul from the wicked, which is thy sword: from men which are thy hand, O Lord, from men of the world,

* Green: "Book of Job," ch. iv.

which have their portion in this life.—Ps. xvii, 13, 14 ; Comp. Luke xvi, 25 ; Phil. iii, 19. The words of Solomon are consistent with the view which we defend : “Then shall they call upon me, *but I will not answer* ; they shall seek me early, *but they shall not find me.*” See Prov. i, 24–33 ; Comp. Heb. xii, 15–17. “He that being often reprovèd, hardeneth his neck, shall suddenly be destroyed, *and that without remedy.*” Prov. xxix, 1. The following passage from Daniel is clear and conclusive : “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, *and some to shame and everlasting contempt.*” Dan. xii, 2 ; Comp. Ch. v, 27 ; John v, 29. Malachi says : “Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.” Mal. iii, 18. This distinction will not be fully unveiled until the day of judgment, when the Lord shall make up his jewels.

He that will examine these passages in the light of their contexts, and remembering in the meantime, that those who uttered them were not ignorant of a future life, will find that they necessarily include more than the temporal punishment of sin. The Rabbins and the New Testament writers discovered in them a reference to the wrath to come.

2. As has been repeatedly observed, the great majority of the Jewish nation in the days of Christ believed in the future and endless punishment of the wicked. Had that belief been erroneous, Jesus, the teacher come from God, the truth, the light of the world, would most assuredly have exposed and corrected it. He denounced many a popular notion, condemned many a popular doctrine, and violated many a popular tradition. But it

does not appear that he said a word against the current doctrine of eternal punishment. Is not this *silence* of Christ enough to show that the belief of his contemporaries was correct on *this* subject?

The Sadducees, did not, of course, believe in future punishments. If Christ had, in any manner, endorsed their unpopular views, it would have been the most natural thing in the world for them to make use of that endorsement in their many conflicts with the Pharisees. But there is no intimation that they ever did this. Hence the *silence* of the Sadducees makes it highly probable that Christ endorsed the views of the masses on this subject.

Thus there is the next thing to absolute certainty that Christ taught the doctrine of endless retribution in these three *combined* facts: First, the *approving* silence of Jesus. Secondly, the *assenting* silence of the Pharisees. And thirdly, the *dissenting* silence of the Sadducees.

But when we speak of Christ's approving silence, we do not mean that he said nothing at all on the subject of future retribution. The voice of the Divine teacher on this matter was clear, loud, and frequent.

The Jews had well-established words, terms, and phrases to describe the endless punishment of sin. Jesus adopted those words, terms, and phrases without intimated that he was giving them a new meaning. *Christ came to convey correct ideas.* Had he used the popular language so as to sanction popular errors, he would not have been true to his mission. His unexplained use of the current language is a proof that Jesus approved of the ideas which it contained. Even Renan admits this.*

* "Life of Christ," p. 243.

Christ has used the most unambiguous language when speaking on this subject. It is certain that if he *wished* to teach the doctrine of eternal punishment, he would have employed the very terms and idioms that he did employ. And it may be safely said that if the language which he used does not contain this doctrine, he *could* not, even if he desired, teach it through the medium of language.

We will begin with that familiar but invincible passage: "And these shall go away into everlasting (*αἰώνιον*) punishment; but the righteous into life eternal," (*αἰώνιον*). Mat xxv, 46. The Universalists will meet this declaration by saying that the word everlasting *may* mean a limited duration, and that therefore it *does* mean it in this verse. This evasion would be sufficiently answered by the counter-assertion that the word everlasting *may* mean endless duration, and that therefore it *does* mean it in this passage. Alger, following in the footsteps of DeWette, asks, with an air of triumph: How does any one know that the mind of Jesus *dialectically grasped the metaphysical notion of eternity* and deliberately intended to express it? Let no one be scared by this question. How does Mr. Alger know that Jesus did *not* speak with "metaphysical severity?" He taught that God is a spirit; that he is eternal; and that the righteous shall inherit life everlasting. Who can doubt that he meant to teach the absolute spirituality and eternity of God, and the absolute endlessness of the blessedness of the redeemed? If his mind grasped the notion of eternity when he said that the righteous shall inherit life eternal,

* Doctrine of a Future Life, p. 527.

his mind grasped the same notion when he asserted that the wicked shall go away into everlasting punishment. There are three things in this verse which, *combined*, amount to an infallible proof that the Saviour meant to teach the endless perdition of the ungodly. (1.) The obvious meaning of the word *everlasting*. Primarily it means absolutely endless.* (2.) This word is here used in a *judicial sentence*, where, least of all, "figures" and "exaggerations" would be employed. (3.) The *antithesis* makes this passage absolutely conclusive. The punishment of the wicked will be co-eternal with the life of the righteous.

Our Saviour said of Judas Iscariot: "Woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born." Mat. xxvi, 24. Though Judas suffered unutterable torments for countless ages, and be admitted to eternal blessedness afterwards, it will be *good* for him to have been born; for the longest *limited* duration is as nothing compared with an illimitable eternity. Nothing is gained by saying that Christ was here using a popular proverb in a loose and general way. He precedes that proverb by denouncing a "*Woe* unto that man!" Judas is elsewhere said to be *lost*. He was called a son of *perdition*. John xvii, 12. Proverb or no proverb, *Jesus meant what he said* when he declared that it had been good for his betrayer never to have been born.

The Scriptures teach most clearly that no one can be saved until his sins are forgiven. But it is said of those who sin against the Holy Ghost that they shall never be

* Passow, Schleusner, Liddell Scott, Groves, Moses Stuart.

forgiven, neither in this world, nor in that which is to come. Mat. xii, 31, 32. They are in danger of *eternal damnation*; or, according to Lachman, Griesbach and Tischendorf, *eternal sin*. Mark iii, 28, 29. From this it is evident that the forgiveness of some sins will be forever impossible.* It follows that some will be forever lost. "Woe unto you that are rich: *for ye have received your consolation.*" Luke vi. 24. If there is to be a restoration from hell these words are untrue.

The explicit and positive declarations of Christ on this subject are very numerous. We can cite but a few of them: "And the *last state* of that man is worse than the first."—Mat. xii, 45. "What is a man profited if he shall gain the whole world and *lose* his own soul?"—Mat. xvi, 26. "It is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into *everlasting fire.*"—Mat. xviii, 8. "Where their worm dieth not, and the fire is not quenched."—Mark ix, 44. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, *and shall not be able.*"—Luke xiii, 24. "I go my way, and ye shall seek me, *and shall die in your sins: whither I go, ye cannot come,*"—John viii, 21, 24. "For I say unto you, that none of those men which were bidden, *shall taste of my supper.*"—Luke xiv, 24. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, *should not perish*, but have everlasting life."—John iii, 16. "He that believeth not the Son, *shall not see life; but the wrath of God abideth on him.*"—John iii, 36. He that believeth and is baptised, shall be saved; *but he that believeth not shall be damned.*"—Mark xvi, 16.

* Fairbairn's "Typology," vol. ii, p. 327.

We may further infer that Christ did not preach universal salvation from the *effects* of his discourses on his hearers. If he had taught that doctrine, how was it that his teachings suggested such questions as, "Lord, are there *few* that be saved?" "Who then *can* be saved?" Mat. xix, 25; Luke xiii, 23; xviii, 26. Who ever thought of such questions on hearing a Universalist sermon? But on the supposition that Christ taught the orthodox doctrine they are perfectly natural.

We are taught in the word of God that Christ came into the world to *save* sinners. The very name *Jesus* signifies this. Mat. i, 21. Again and again is he called a Saviour. But from what does he save? From sin in its nature and consequences. It is said in the Gospel that he saves us from destruction of both soul and body *in hell*. Mat. xxiii, 33. He came to build a church against which the *gates of hell* should not prevail. Mat. xvi, 18. The victory of the cross is represented by the sacred writers as a victory *over hell*. But what is hell? It must be something. The Son of God would not certainly suffer death to save men from *nothing*. Should it be asserted that by hell is meant everlasting punishment, the Universalist will insist that the Scriptures do not mention such a thing. And should it be still claimed that the word hell designates the punishment due to sin, the Universalist will deny that anybody is *saved* from it. Universalism knows no such thing as *remission*. It teaches that every sin must be punished fully, either in this world or the next. Some will say that by hell is meant the correction and curative inflictions of God. Then hell is another name for the Divine *chastisements*. But observe the result of this. It is undeniable that everybody in this world is more or less a *sufferer*; or, ac-

cording to Universalism, everybody is a subject of *chastisement*. And we are told that the Father often chastens severest those whom he loves most: "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. xii, 6. Here we are: if Universalism be true, the life, death, resurrection, and intercession of Christ do not save any, not even the dearest children of God, from *hell*! That system which assures salvation to all really denies it to all.* Thus Universalism is disproved by a *reductio ad absurdum*, if there ever was an instance of such a disproof.

3. The disciples of Christ have said much on this question. We can only select a few sentences from their various writings. The Epistle to the Hebrews contains many clear utterances on this subject.—See Ch. ii, 3. In Ch. vi, 2, mention is made of the doctrine of eternal judgment. This eternal judgment may mean that the sentence of the judgment-day will be irreversible and final; or it may have conveyed the same idea to those addressed as the words "eternal punishment" convey to us. The original will admit of either meaning. In the following verses it is said that it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance.—Heb. vi, 4-6. Where repentance will be impossible, salvation will be impossible too; for it is a cardinal doctrine of Scripture that repentance is indispensable for salvation. In the eighth verse of the same chapter it is said that that which beareth thorns

* Rice and Pingrees Debate, pp. 75, 76, 414.

and briers is *rejected*, and is nigh unto *cursing*; whose *end* is to be burned. Again: "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain *fearful* looking for of *judgment* and *fiery indignation*, which shall *devour* the adversaries."—Heb. x, 26–31. Where there will be no sacrifice for sins there can be no deliverance from the effects and consequences of sin. We will make but one more citation from this Epistle: "For our God is a *consuming* fire."—Heb. xii, 29; Comp. Deut. iv, 24. The original word for consuming (καταναλίσκων) cannot mean a *purifying* fire. It never does in the Greek classics or Septuagint. It means simply *complete destruction*.

If language be not deceitful above all things, Paul believed in the irreparable perdition of the ungodly. Alger admits this, and attributes the fact to the preconceived notions of the Apostle.* But no man was ever more revolutionized than Paul was in feeling and doctrine. No careful student of his character can believe that he was governed by his old, Jewish prejudices after his conversion. It was because he had abandoned those prejudices that he was so unpopular with the Jews. Now listen to some of the enunciations of this most learned of the Apostles: "Who shall be *punished* with *everlasting destruction* from the presence of the Lord, and from the glory of his power."—2 Thes. i, 9. "Whose *end* is destruction."—Phil. iii, 19. "To the one we are the *savor of death* unto *death*; and to the other the *savor of life* unto *life*. And who is sufficient for these things?"—2 Cor. ii, 16. This last sentence expresses the feeling of a soul pressed down by the weight of eternal destinies. A Univer-

* Doctrine of a Future Life, pp. 265, 266.

salist cannot experience such a feeling. See Rom. ii, 4-9 ; ix, 22. Peter, Jude, and John have taught the same doctrine in the most forcible terms contained in that most forcible language—the Greek. “To whom the mist of darkness is *reserved forever*.”—2 Peter ii, 17. “To whom is reserved the blackness of darkness *forever*.”—Jude 13. “And the smoke of their *torment ascendeth up for ever and ever*.”—Rev. xiv, 11. “The beast and the false prophet shall be *tormented day and night for ever and ever*.”—Rev. xx, 10. John speaks of a sin for which it is useless to pray. “There is a sin unto death: *I do not say that ye shall pray for it*.”—1 John v, 16. Does this not imply the hopeless perdition of all who are guilty of that sin? “He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life.”—Rev. iii, 5. Does this not imply that the name of him who does *not* overcome *shall* be blotted out? Who will re-enter the name that God has erased? Within a few verses of the close of the Bible we find these awful words: “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still.”—Rev. xxii, 11. Thus drops the black curtain of despair over the doom of the damned!

In addition to these plain words of the Apostles, we have the *effects* of their preaching to show us that they did not preach universal salvation. If Peter had conveyed the impression on the day of Pentecost that everybody will certainly be saved sometime, is it at all likely that that multitude would have cried out with fear and anguish: “*Men and brethren, what shall we do?*” If Paul and Silas had preached the final restoration of all, to the Philippian jailer, is it probable that he would have come to them, running, kneeling at their feet, and

crying in agony of soul: *Sirs, what must I do to be saved?* If Paul, as he reasoned before Felix, of the judgment to come, had encouraged that vile wretch to hope for pardon *after* the day of judgment, can any one believe that *he* would have TREMBLED? Who ever *trembled*, who ever cried under a Universalist discourse, "What shall I do to be *saved?*" Alger refers rather sneeringly to the fact that the hearers of Jonathan Edwards seized their pews and grasped the pillars as he preached that solemn sermon, entitled: "Sinners in the hands of an angry God." But we would ask, Who resembles the Apostles most closely in the *effect* of their preaching—John Foster, Jeremy Taylor, and Jonathan Edwards, or such men as Hosea Ballou, James Freeman Clarke, and William Rannseville Alger? If similar causes produce similar effects, it is very plain that the orthodox doctrine is the Apostolic doctrine.

But the argument from Scripture is inexhaustible. What we have said is only an intimation of much more that might be proven from the same authority. We must conclude with a word or two that shall be suggestive rather than argumentative.

1. God's treatment of the finally impenitent does not look as if his gracious purposes were still continued toward them. He is said to rain snares upon them; to cast them from His presence; to whet his sword to slay them; to pour his wrath upon them without mixture; to cast them away as stubble or tares; to trample them under his feet; to exclude them from the marriage-supper of the Lamb. Such expressions as these are not even hemmed with a ray of hope. They can mean nothing but the blackness of darkness forever.

2. The words employed to describe the destiny of the

unbelieving are as black as Despair itself. They are said to be castaway, consumed, cursed, damned, destroyed, devoured, burned up, lost, perished, reprobate, and the like. Such words as these can have but one significance: *That the loss of the impenitent dead is irreparable.*

3. The same conclusion is inferrible from the manner in which Christ and His disciples made their appeals to the ungodly. John the Baptist warned men to flee from the wrath to come. Jesus wept over the doomed Jerusalem. The Apostles traversed sea and land to urge everybody every where to immediate repentance. Paul besought men in Christ's stead to be reconciled to God. He refers to the present life as if it were the only state of probation. He says repeatedly: "*Now is the accepted time. Now is the day of salvation. To-day if ye will hear His voice, harden not your hearts.*" It is certain that, if the Apostles *did* believe that there will be no salvation after death, they would have acted precisely as they did. They were evidently actuated by a soul-deep conviction that the ungodly may despise the appeals of mercy, die without God, and consequently without hope, and feel forever after the gloomy significance of those awful words—**TOO LATE!**

LITERATURE.—Augustine, *De Civ Dei Leib* xxi. Rice and Pingree's *Debate*. George: *Universalism not of the Bible*. President Edwards' *Sermons and Miscellanies*. The Younger Edwards' *Reply to Chauncey*. The two latter are unanswerable. They have been abused by many, but *refuted* by none.

CHAPTER VIII.

Eternal Punishment Proved from the Doom of the Fallen Angels, and from the Infinite Evil of Sin.

There are two more arguments which we wish to present on this solemn subject. The first is based on the "doom of the fallen angels;" and the second, on the "infinite evil of sin." We will consider them briefly in this order.

Rationalists, semi-Rationalists, and infidels generally, from Julius Müller, Horace Bushnell, W. R. Alger, J. Freeman Clarke, clear down to Strauss, Renan, Tom. Paine, and the blackguard theologians of such publications as the *Boston Investigator*, and *Y. Drych*, deny the personality of the devil. We will endeavor to show that this denial is made in the face of the clear testimony of Scripture.

1. Experience—Hume's crucial test in everything—instead of contradicting, rather corroborates the supposition that an unseen suggester of evil exists to disturb the human soul. Wicked thoughts often spring up in our minds independently of our volitions and excogitations. And they come at times when we least desire their presence. They cannot come from God; for nothing but good can proceed from him. Nor are they the fruit of our own thinking; for they often come so unexpectedly that they surprise and shock us. It is not irrational to suppose that those evil thoughts are the suggestions of a personal tempter, coming, in some mys-

terious way, in contact with our minds.* Comp. Job vii, 14; John xiii, 2; Eph. vi, 16.

2. The general language of Scripture conveys the impression that Satan is a personal being. This is not disproved by the fact that men have been called, devil, or Satan, any more than the existence of a Supreme Being is disproved by the fact that men, and even graven images have been called gods. Personal attributes and personal actions are ascribed to the fallen angels. James ii, 19; 2 Pet. ii, 4. It could be shown that the names Jehovah, Jesus, Gabriel, Moses, Solomon, David, Isaiah, Paul, Peter, etc., etc., represent mere abstract principles, on precisely the same ground that it is claimed that the word devil, or demon, is only a name for personified evil.

3. It is undeniable that the masses of the Jews, in the days of Christ, believed in the personality of demons. Jesus never said a word to discountenance or disapprove that belief. He sanctioned and confirmed it by word and deed. If Jesus was a correcter of errors and a teacher of truth, it must be true that demons are personal beings.

4. An argument which any Greek scholar can appreciate may be based on the name given to Satan or the devil in Mat. iv, 3. That name is *ὁ πειράζων*. This is a participial noun, derived from the verb *πειράζω*. Now there are two independent ways in which this name evidences the personality of the devil. First, leaving out of consideration every place where Satan or some synonym is the subject of this predicate verb, we find on consulting the Greek concordance that *πειράζω*, in the

* Maurice: "Essay on the Evil Spirit."

active voice, both as a verb and as a participle, *always* expresses the action of an undeniably personal being. There is only one instance that can possibly be cited as an exception. Rev. iii, 10. But this is really no exception. By the "hour of temptation" referred to, was meant the persecution of enemies. It is so explained by commentators generally. This verb is used in the active voice about twenty-one times in the New Testament. With one exception, it is the predicate or the adjunct of personal nouns or pronouns expressly mentioned or implied. In the one apparently exceptional case persons are particularly meant.

Now the participle *πειράζων* is in the active voice in the passage under consideration. Is it not begging the question to assume that it does *not* prove personality where Satan is the subject or synonym, where it is used *only* with personal nouns or their representatives in every other connection?

The same conclusion may be reached in another way. *ὁ πειράζων* is a participial noun in the masculine gender. There are hundreds of nouns of this kind in the New Testament. Unless this one be an exception, they are *all* of a personal character. They do not, in a single instance, refer to personified principles or attributes. They always point to, or stand upon self-conscious, intelligent, accountable personality. If a participial noun in the masculine gender and active voice, signifies personality in every other relation, we may fairly presume that this kind of noun is a proof of personality in its relation to the devil.

5. Jesus was tempted of the devil. If the devil is not a personal being, there must have been corruption, lust, or sin in the Saviour's heart. And Universalists

have asserted that such was the fact.* But the Scriptures teach that Jesus was the Holy Thing (Luke i, 35); that he was holy, harmless, undefiled, and absolutely without sin. Heb. iv, 15; vi, 26; Is. liii, 9. Hence his temptation must have been from without. And this is confirmed by the language of Matthew. It is said that the tempter came to Jesus without going *into* him; and went *from* him without going *from within* him. Thus, the language of the Gospel, as well as the absolute sinlessness of Jesus, shows that his temptation was by a personal being.†

6. It is implied in the history of the first temptation, that evil, or sin, was in existence before our first parents had sinned, or even thought of sinning. Comp. John viii, 44; Rev. xii, 9; xx, 2. The serpent was an objective tempter; for Eve referred to it precisely as Adam referred to her as the instigator to disobedience. Thus, evil was in existence before it had a place in the human heart. But evil or sin cannot exist apart from personality. There can be no lie without a liar; no murder without a murderer; no sin without a sinner. This is self-evident. But if evil existed before Adam and Eve had become sinners; and if evil cannot exist apart from personality, it follows that there was an evil one, or a devil, in existence previous to the fall.

7. According to the Scriptures, that which is called "devil" has *changed its character*. Jesus says "that he abode not in the truth."—John viii, 44. This implies that he was at one time in the truth. Peter says that

* Ballou on "Atonement," pp. 45, 46. "Common Sense in Religion," p. 175.

† Ullman's "Sinlessness of Jesus," pp. 264-291.

“God spared not the angels that sinned, but cast them down to hell, and delivered them into darkness, to be reserved unto judgment.”—2 Pet. ii, 4. This implies that the fallen angels have been sinless, in a state of heavenly exaltation, in a region of light, and free from condemnation. Jude says they kept not their first estate. This implies that their present condition is not that in which they were created. The devil is repeatedly represented as a *fallen* being.

But if Satan has thus changed his character, he must be a person, since a personified principle could not undergo such a change. Lie was always lie. Lust was always lust. Sin was always sin. A principle of evil can never have been a principle of good. The fact that the devil and his angels have changed their character, apostatized, fallen, is a positive proof that they are personal beings.

This doctrine of a personal devil is attended by no very special difficulties. It is not more incredible that sin could originate in a holy angel, in a holy heaven, than that it could originate in a holy Adam, in a holy Eden. It is not a greater wonder that wicked spirits should be permitted to tempt men to sin than that wicked men should be permitted to tempt one another to sin. As to the ubiquity of Satan there is no special difficulty. No one claims that he is absolutely omnipresent. He carries on his work, to a great extent, through the agency of his followers. He *may*, too, have a power of locomotion that makes him practically omnipresent among the children of men. No man can tell *how* he influences human souls. But he that believes in the influences of the Holy Spirit now, or in angelic communication formerly (Dan. x, 10-21), can find nothing incredible here. The *fact* of

the existence of fallen angels is undeniable, if we receive the testimony of Scripture.

But what is to be the destiny of this "critical" and "chemical" angel, as J. Freeman Clarke calls him? Does the word of God intimate anywhere that he and his followers will ever be restored to the Divine favor? No. It does not appear that any provision whatever has been made to save them. Christ assumed human nature to redeem man. But he did not assume demoniac nature to reclaim demons. On the contrary, he came to destroy the works of the devil; to crush his head; to oppose and vanquish him.

The Scriptures say in unequivocal words that the doom of the fallen angels will be everlasting punishment: "The abyss is their proper abode."—Luke viii, 31. "An everlasting fire is prepared for them."—Mat. xxv, 41. "They shall be cast into the lake of fire and brimstone to be tormented forever and ever."—Rev. xx, 10.

The devil and his angels are, then, personal beings. Their doom is endless perdition. But the Scriptures assert that the ungodly, who die in their sins, *shall share the same doom* as the fallen angels. This might be inferred from the relation that subsists between them. "The enemies of God are children of the devil."—John viii, 44. They are subjects in his kingdom. They are believers in his doctrines.—1 Tim. iv, 1: "They feast at his tables."—1 Cor. x, 21. They are like him in feeling, aim, and action. James ii, 19; iii, 15; John viii, 44. It is then just that they should share his destiny. And we have explicit testimony that such will be the case. "The beast and the false prophet shall be cast into the lake of fire and brimstone with the devil that deceiveth them."—Rev. xix, 20; xx, 10. The judge

will say in the last day to those on his left hand: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—Mat. xxv, 41. Since endless retribution is to be the doom of Satan and his angelic followers; and since his human followers are to share the same doom, it follows that they will go away into everlasting fire to endure everlasting punishment.

Our second argument is based on the exceeding sinfulness of sin. The author of man's sin is himself. The creator of man is God. But man was created free. His sin was his own voluntary act. "God hath made man upright; but they have sought out many inventions."—Eccl. vii, 29. It is true that we are here met by what Van Oosterzee has very appropriately termed "the mystery of freedom."* There is something inscrutable in the *concursus* of the human and the Divine will. But it is just as certain as that God is sovereign that man is free. Man, being a free, moral agent, is the real cause of sin, and consequently of its punishment. But after this is admitted, it may be questioned whether there is any proportion between even the greatest of sin and endless misery. The punishment is infinite: is the transgression infinite too? Many deny this. All infidels regard sin as a trivial evil."—Prov. xiv, 9. They deny that it is in any respect infinite. Hegel and some others have found in it only an unpleasant means of ultimate good. Southwood Smith describes it as a blessing in disguise. All Universalists unite in insisting that, if it be an evil at all, it is a *finite* evil—comparatively a "light thing." 1 Kings xvi, 31. Even Albert Barnes seems to have doubted that sin is in any sense infinite.† Is this that

* "Christian Dogmatics," vol. ii, p. 809.

† "Notes on Job," xxii, 5; and "Atonement," p. 161.

venerable man was strangely inconsistent and illogical ; for his "Notes" afford abundant proof that he was a believer in the infinity of Christ's sacrifice, and in the endless punishment of the wicked.

The doctrine of the infinite evil of sin has been defended with dubious arguments. Jonathan Edwards,* like Aquinas† before him, has argued that, as God is infinitely good, and his law infinitely perfect ; and as man's obligation to love God and obey his law is infinite, *therefore* hatred of God and disobedience of his law must be infinitely sinful. We confess that we can not feel the force of this reasoning. But it does not follow that if the premises are false, the conclusion must be false too. There is not a Christian doctrine that has not at some time or another, been defended with untenable arguments.

In order to understand this question let us try to determine what the word *infinite* really means. Literally, it signifies *limitless*. That which exceeds the grasp of the mind is sometimes termed infinite. So is that which is capable of endless repetition. Mathematicians speak of infinite series, and of polygon with an infinite number of sides. Musicians have their perpetual fugues. Scientists talk of the infinite divisibility of matter. Metaphysicians write about infinite space and infinite duration. In almost every branch of knowledge there are processes of which it may be said that they may be carried on *ad infinitum*.‡

From this it is plain that a thing may be infinite in one sense and finite in another. Man is of finite power

* "Works," vol. iv, p. 267.

† "Summa," Pars iii. sup. qu. 99, art. 1.

‡ Locke, "On the Understanding," b. ii, ch. xv

but of infinite duration. His actual knowledge is limited, but his capacity to know is unlimited. Thus the attribute of infinity, in more than one sense, attaches to man. This is a part of the Divine image imparted to him at his creation, and which he did not entirely lose in the Fall.

Let us now proceed to show that sin is, in several respects, infinite. We say *in several respects*; for no one has ever held that it is infinite in the same sense that God possesses that attribute. Nor is it meant that it is so great as to be beyond God's control. The simple idea is that it is, in several respects, *limitless*.

1. If the language of Scripture does not expressly assert that sin is an infinite evil, it looks ominously in that direction. It is nowhere intimated that it is *not* infinite. Throughout the word of God it wears the appearance of *immensity*. In Rom. vii, 30, it is said that sin by the commandment is become *exceeding* sinful. Phrases similar to the one rendered exceeding, (*Kαθ' ὑπερβολήν*), in this passage, undoubtedly mean infinite elsewhere. Take for example the following: "And by their prayer for you, which long after you, for the *exceeding* grace of God in you."—2 Cor. ix, 14. "And what is the *exceeding* greatness of his power."—Eph. i, 19. "That in the ages to come he might show the *exceeding* riches of his grace, in his kindness towards us, through Christ Jesus." Eph. ii, 7; Comp. 1 Cor. xii, 31; 2 Cor. iv, 17. In these passages the word "exceeding," evidently means infinite. The same word *may* then have as extensive a meaning where it is declared that sin is *exceeding* sinful. Elihu asked Job: "Is not thy wickedness great? and thine iniquities *infinite*?"—Job. xxii, 5. What right have we to *limit* a word whose literal signification is

unlimited? Where is the Scriptural warrant for this abridgement? Does God exaggerate the praise of his grace, or the dispraise of sin? No. The Lord would not represent himself better, nor man worse than he really is.

2. We think that it has been shown in the sixth chapter, that sin *may* be of infinite duration. Should this be true, it will be infinite in the sense that the infinity of its punishment is most frequently objected to. Along with that infinity of duration there may be different degrees of intensity. But endless continuance in sin in any degree would be an absolutely infinite evil.

3. It appears that sin is an infinite evil from its *effects* on the sinner. Its demerit is such as to justify the instantaneous withdrawal of the Divine Spirit from the soul. But that which deprives the soul of that Spirit must be an infinite evil. Sin is a deadly malady. It will not, like many physical diseases, run its course until it runs itself out of the soul. That which, if left to itself, is an everlasting deprivation of well-being, is evidently an immense calamity. Even the redeemed in heaven will suffer an everlasting loss as a consequence of their sins.—1 Cor. iii, 13–15. That must indeed be an infinite evil, the expanding waves of whose evil effects will roll on forever over the shoreless ocean of eternity.

4. It may be inferred further that sin is an infinite evil from its unbounded influence as a contagion. Who can comprehend the diversified and ramified effects of a bad example? Who can measure the guilt of Jeroboam the son of Nebat, who made Israel to sin? Who can estimate the result of even one act of transgression? Eve's disobedience blasted a world! How does any one know that *every* act of disobedience is not as terrible a

disaster as that? We do not commit a sin that is not *more aggravated* than that of our first parents. The iniquities of the fathers *are* visited upon the children unto the third and fourth generation; yea, unto the third and fourth thousandth generation, where the children repeat the iniquities of their fathers. There is a most terrible correlation and conservation of moral forces in human nature. Every human being is a centre from which go forth continually innumerable waves of mighty influences that are destined to leave the golden strands of heaven or break forever against the crags of hell. The influence that is so vast and so imperishable must be infinite on the side of good or evil.

5. Sin must be infinitively hateful, since God hates it with an infinite hatred. He loathes and abominates it. His eyes cannot behold it. An object of infinite abhorrence must be infinitely abhorrent.

6. Sin must be in some sense infinite, since the mercy that pardons it is infinite. It is true that an object on which an infinite attribute is exercised may be finite. The universe is sustained by infinite power; but the universe, although immense, is finite. But by the constant representation of Scripture, *all the resources of infinite mercy* were called forth and exercised in the salvation of man. The work of redemption is an infinite work. "God so loved the world."—John iii, 17. "I have loved thee with an *everlasting* love."—Jer. xiii, 3. God commended his love toward us, in that while we were yet sinners; Christ died for us.—Rom. v, 8. The exercise of *all* the Divine goodness, *all* the Divine mercy, and *all* the Divine love was necessary to pardon and remove sin. It follows that sin is great, even in comparison with God.

7. If the Divinity of Christ is admitted, the infinite

evil of sin will follow of necessity. If it was necessary for Christ to undergo infinite suffering in order to take away the sin of the world, it follows that sin is, in some sense, infinite. If Christ was Divine; if his humiliation, sacrifice, sufferings, love, and merit, were infinite, then sin must be correspondingly great as an evil in the sight of God.

8. Sin is oftentimes *infinitely intense*. The carnal mind is *enmity* against God. The ungodly so hates God that if he could he would kill him. He disregards God's Law. He loves what God despises, and despises what God loves. He desecrates what God has sanctified. He dishonours what God honors. He tramples upon that which God has made higher than the heavens. He does despite unto the Spirit of his grace. He profanes God's name and that of his Son. When God calls, he will not answer. A deeper sinfulness is impossible and inconceivable. We may safely say that the sin of rejecting the only-begotten Son of God is infinitely aggravated, deep, and intense.

Put these things together—that the Scriptures describe sin as being in some respects as great as Divine grace and power; yea, even speak of infinite iniquities; that human nature furnishes a strong probability that it may be of infinite duration; that it brings infinite losses to the sinner; that its evil effects on others are infinite; that God hates it with an infinite hatred; that the exercise of infinite mercy is necessary to pardon and remove it; and that an infinite sacrifice was indispensable to atone for it—yes, put all these things together, and it will appear at once that sin is an evil great enough to deserve an infinite retribution. The cause is adequate to produce the effect.

CHAPTER IX.

The Doctrine of Eternal Punishment Corroborated from History.

On this extensive subject it is necessary to say but a word.

The history of Christianity is an ever-growing proof of this doctrine. The great body of Bible readers have always found this truth in the Book Divine. It has consequently been incorporated into every creed and confession. The Greek Church, the Romish Church, and every Protestant body has received it as a part of the revealed truth. So general was the belief, even in the seventh century, degenerated as that age was, that Mahomet transferred it, as he did many other Scriptural doctrines, into the Koran.* This general consent existed most solidly where the influence of heathen philosophy was least felt. It existed before the Romish Church had begun to dictate to the people what they should believe. This general consent cannot then be adequately accounted for, but on the supposition that this doctrine is clear and prominent in the sacred Scriptures.

Ballou intimates that the belief in endless retribution was the result of a decay of religion. But is it not self-evident that a moral degeneracy would gravitate toward Universalism rather than away from it? Is it not nat-

* Chap. vii, *et al.*

ural for the wicked to *hope* that there is no "wrath to come?" and is it not almost as natural for him to *assert* what he hopes? From our acquaintance with human nature we know that it is so. Sin and skepticism are the greatest *dogmatizers* in the world.

The great majority—we might say the great body—of the Fathers believed in everlasting punishment. If the lexical meaning of words, backed by the *usus loquendi* of the age, can prove anything, this is absolutely certain. We will not give citations nor references, as we will name only such authorities as Ballou, in his "Ancient History of Universalism," has conceded to the orthodox faith. Among the writers, who have taught the doctrine of endless perdition, may be mentioned—AUGUSTINE (ob. 430), CHRYSOSTOM (ob. 407), EPIPHANIUS (ob. 402), AMBROSE (ob. 397), BASIL THE GREAT (ob. 379), CYRIL (ob. 386), ATHANASIUS (ob. 373), LACTANTIUS (ob. 330), CYPRIAN (ob. 258), TERTULLIAN (ob. 240), MINUCIUS FELIX (ob. 210), IRENAEUS (ob. 200), THEOPHILUS (ob. 181), TATIAN (ob. 174), JUSTIN MARTYR (ob. 165), and the five Apostolic Fathers—HERMAS, POLYCARP, BARNABAS, IGNATIUS, and CLEMENT of Rome.

Ballou seems to be tempted to claim JEROME. But he covets that which does not belong to him. Jerome certainly believed in eternal punishment, at least, toward the close of his life. Mr. Alger candidly classifies him with Irenaeus and Athanasius.*

But the main stay of Universalists is Origen (ob. 254). He is the stained glass through which they look at antiquity. Ballou's "History" crystallizes around this illustrious name. He falls into the strange blunder of

* "Doctrine of a Future Life," p. 516.

claiming as a restorationist everybody, who, in any manner, "defended Origen." It is well known that Origen wrote on innumerable subjects. His notions on almost everything were peculiar and fanciful. It is true that he, with his teacher, Clement Alexandrinus, believed in the ultimate salvation of all, including even the fallen angels. But he arrived at this conclusion by a system of philosophy and a principle of interpretation, which modern Universalists reject entirely. He believed in the pre-existence and transmigration of souls. The fact is, ancient restorationism originated in the Alexandrian school, and was confined to it almost entirely.* This "heretical doctrine" was condemned by the Fifth Œcumenical Council (A. D. 553).

Irenaeus drew up a compendium of the Christian religion as it was understood in his day. In that compendium, the doctrine of eternal punishment is asserted. The construction and adoption of that summary of doctrine proves that such was the prevalent belief up to the beginning of the third century.

Believers in universal salvation become fewer and fewer as we approach the fountain-head of Christianity. By Ballou's own showing, *every one of the Apostolic Fathers was a believer in eternal punishment!*

This is an important consideration. Barnabas lived in the time of the Apostles. Clement was probably a fellow-laborer with Paul. Ignatius was acquainted with Peter. Polycarp had been taught by St. John. Justin Martyr had doubtless enjoyed the same privilege. Hermas lived when the graves of the Apostles were still moist with the tears of the Christian world. And these

* Shedd : "History of Doctrine," vol. ii, p. 415.

immediate friends, co-laborers, and disciples of the Apostles, were *all* believers in the doctrine of endless retribution. This is certainly enough to show that we must go *somewhere* but to Christ and his immediate disciples to find the dogma of universal salvation.

All this is corroborated by Gibbon, who was certainly disinterested and impartial on this question. J. Freeman Clarke pronounces him as infallible as any inspired writer.* In his immortal "History of the Decline and Fall of the Roman Empire," he says that the early Christians taught the doctrine of eternal punishment. Hear his testimony: "*The primitive church delivered over, without hesitation, to eternal torture, the far greater part of the human species.*"† It is not necessary to remind the reader that Gibbon included in this the Apostolic age. Thus we have the authority of one, than whom there is none more reliable *in matters of fact*, that the Apostles, and their immediate successors taught the doctrine of endless retribution. Ballou did not dare challenge this testimony of the great historian. He found it most convenient not to mention it. It matters not what *some* may have taught *subsequently* to the Apostolic age. What concerns us at present is to know positively that the Word of God contains, that Jesus taught, that the Apostles preached, and that their believing hearers received the doctrine of eternal punishment. We submit that we have both proved it *from* the Scriptures and traced it *to* the Scriptures.

* "Common Sense in Religion," p. 92.

† Chap. xv, Sec. ii.

CHAPTER X.

Eternal Punishment and the Divine Attributes.

Universalist writers endeavor to show, by a reference to the many manifestations of benevolence in nature, and by garbled quotations, and a cunning collocation of Scripture texts, that everlasting punishment is inconsistent with the Divine character.* It may be said in reply that nature invites us to behold the *severity* as well as the goodness of God. And as to the appeal to Scripture, it is null and void in the way that it is made. By an arrangement of texts just as warrantable, it might be shown that *nobody* will be saved. "GOD IS A CONSUMING FIRE."—Heb. xii, 29. "He is unchangable."—James i, 17. "All men are wicked."—Ps. xiv, 3; Rom. iii, 23. "God is angry with the wicked every day."—Ps. vii, 11. "He will by no means clear the guilty."—Ex. xxxiv, 7. Therefore, reasoning *a la Universalisme*, God will save no one. Everybody, without exception, will be punished with an endless punishment.

I. We will try to show that the eternal punishment of sin is not inconsistent with the Divine justice.

1. The *promises* of God prove indirectly the justice of everlasting punishment. The Gospel offers salvation to all, and promises eternal life to all who will accept that salvation. This implies that it would be right to punish with everlasting death, those who will not receive Christ. No just judge promises, under certain condi-

* Rogers "Pro and Con of Universalism," pp. 49-67.

tions, to withhold a punishment that is not *deserved*. So the gracious proffer of an eternal reward implies the righteousness of an eternal punishment. The promises of redemption re-echo the justice of perdition.

2. The *hope* that we are encouraged to cherish presupposes the righteousness of endless retribution. If God is compelled by eternal justice ultimately to confer blessedness upon all, it could scarcely be said that salvation is only a matter of hope. We might as well think of hoping that the multiplication table will remain eternally true, or that God will ever continue to exist. Hope, when it terminates on an infinitely righteous being, implies the justice of the reverse of its anticipations. When the devout soul *hopes* that God will save it, it admits that God would be just if he should *not* save it. If salvation is all of grace; reprobation is all of justice.

3. The *praise* of the redeemed shows that everlasting punishment is just. Who would praise an executive for pardoning a man who did not deserve punishment? It is for showing mercy where severity would be just, that his name is magnified. The praise which the godly on earth and in heaven return to God, is a hearty acknowledgment that everlasting punishment is righteous.*

4. The fact that Christ came into the world to "obtain eternal redemption for us" is a proof that eternal retribution is just. No Saviour was needed to rescue any from an unjust punishment. If endless misery is unrighteous, then God was *paying a debt* when he sent his Son into the world to seek and to save that which was lost.

5. The objection—to be considered directly—that

* Edwards' Reply to Chauncey, ch. v.

eternal punishment is not consistent with the Divine goodness, is a tacit concession that it *is* consistent with mere justice. If eternal punishment is *wrong*, why appeal to the goodness of God at all? Infinite righteousness is a sufficient guaranty that no one will be punished unjustly. When we say that a king is too *merciful* to execute a murderer, we concede that that execution would be *lawful*.

6. The Scriptures are explicit on this question, "*Is God unrighteous who taketh vengeance?*" God forbid: for then how shall God judge the world? Some affirm that we say, Let us do evil that good may come, *whose damnation is just.*"—Rom. iii, 5–8. The Apostle is arguing in these verses that, although sin promotes the glory of God, God is just in punishing it. The penalty of the Divine law is *death* and a *curse*. Gen. ii, 17; Gal. iii, 10–13; Rom. v, 12. The law is *just*. Ps. xix, 7, 8; Rom. vii, 12. Therefore the curse and the death are *just*.

II. Eternal punishment is likewise consistent with the Divine goodness. This may be shown in several ways.

1. It may be inferred from the analogy of human governments. No one regards our jails and penitentiaries as an indication that our chief executive is unjust or unkind. On the contrary, were he to become a political Universalist, and proclaim a general amnesty, and open every prison door, and let every criminal in the land loose on an outraged community, *that* would be regarded by all right-minded people as an act of the highest injustice and cruelty. By the common consent of all, it is right and *good* that crime should be restrained and

punished. If this be so under human governments, what is there to exclude it from the Divine government.

2. We have already shown that the endless punishment of sin is consistent with the Divine justice. But is not perfect *justice* at the same time perfect goodness?

3. The commandment, or the law, is holy, and just, and *good*.—Rom. vii, 12. If the law is good, everything pertaining to it must be good. Its threatenings are as good as its promises. Its penalties are an exhibition of as much goodness as its rewards. The everlasting punishment of those on the left hand will result from precisely the same law as the everlasting life of those on the right hand. The Law of God is infinitely good. It is impossible for the penalty of such a law to be inconsistent with the wisdom, mercy, and love of its giver.

It is true that the doom of the lost is terrible to contemplate. But that doom will not be the result of any defect in the goodness of God. The sun is precisely the same when it gives growth, beauty and fragrance to the living flower, as when it produces decomposition, ugliness and destruction in the dead flower. The cause of the difference is not in the sun but in the flowers. That which is good has often a destructive effect on that which is corrupt. The Gospel is good; but it is to some a savor of death unto death. Jesus was good; but to many he was a stumbling-block and a rock of offence. In the same way, a good law may occasion and intensify the guilt and the misery of the lost. But the fault will be in themselves.

4. We have shown in a previous chapter that Jesus taught the doctrine of eternal punishment. The *usus loquendi* of his words; the lexical meaning of his words; the immediate *effects* of his words; and

the *understanding* of his words by the Apostles, and by at least "nineteen-twentieths of Christendom" ever since, proves this conclusively. If the meek, merciful, compassionate, and forgiving Jesus could teach this doctrine, it cannot be that it contains anything inconsistent with the character of his Heavenly Father. It ought to be a rebuke to those Universalists who arrogate to themselves a sweeter moral nature than is possessed by other people, that the doctrine of eternal punishment was taught plainest, oftenest and terriblest by Christ, the one altogether lovely, and by John, the loveliest of his disciples. The man that would to-day, dare to speak of future punishment in just such language as Jesus and his apostles employed, would be rushed at by the "liberal," "genial," and "loving" champions of the opposition, and plastered with all the opprobrious epithets that range between "theological" and "infernal!"

But we do not really need the Scriptures to prove the consistency of everlasting punishment with the Divine character. We have only to appeal to *facts*—to what God has done and is still doing. For thousands of years iniquity has been in the world, accompanied by unutterable woes. Even in this world multitudes are weeping and wailing and gnashing their teeth under the wages of sin. Even in this life sin obtains complete dominion over many souls, making them its abject slaves and miserable prisoners. The ungodly are *now* in darkness. Now, if sin, and the punishment of sin, to a certain extent, have actually existed for six thousand years, and that confessedly in harmony with the Divine perfections, how can it be made out that that harmony would be disturbed by an *eternal* continuance of the same state of

things? It is as impossible for God to be unjust or unkind for a second as for eternity.

What is man that he should presume to say what the Eternal *ought to do*! Who can comprehend all the exigencies of his everlasting kingdom! Who can claim the possession of all the *data* that are indispensable to solve the complicated problem of destiny! Who can fathom the great deep, or scale the great height of the judgments of the inscrutable one! What is the creature that he should *criticize* his Creator! O that man would ever keep before him the Divine reminder: My thoughts are not your thoughts, neither are your ways, my ways, saith Jehovah.

Let us try to throw some additional light on this matter in another way. Let us suppose that, before calling the world into being, God had created a Universalist, with his "noble sentiments," infallible "common sense," and exquisite "moral nature" in full play. Conceive further that an angel had been sent to be his companion and instructor.* Imagine that angel unfolding to him such a message as the following:

My fellow-creature.—"I am sent to make known unto you what is shortly to come to pass. Our Father is about to create a world. His wisdom is to be the foundation of it. His Spirit is to garnish it. He will finish it, and pronounce it "good"—beautiful. He will form a being called Man. That being he will make after his own image. He will place him in a garden planted and beautified by Divine hands. He will fashion a help-meet for him from his own bosom. He will constitute him heir and sovereign of the world. But he will permit

* "Paradise Lost," book v, vi, xi, xii.

this human being to fall into sin ! By sin he will bring a curse on the earth and death on himself and his descendants. Thorns and thistles will bristle on hill and dale. Poisonous vipers will hiss in the meadows, and huge serpents will fill the forests. The universe will turn against its appointed sovereign. Quick thunderbolts will smite him without warning. A scorching sun will strike him down. Piercing blasts will freeze him to death. Stifling simoons will choke him. Pestiferous bogs will poison his blood. Floods will roll over him. Fires will chase and overtake him. Earthquakes will crush him under the walls of his very home. Volcanoes will vomit a hell upon him. Torture and death will attend the birth of his children. The world is to be deluged with murderous gore. The air is to be rent with blasts of groans. Eyes more numerous than the forthcoming stars will stream with bitter tears. A premature death will surprise the millions of mankind. Wo, wo, wo, to the inhabitants of earth !”*

By this time the Universalist would, no doubt, be ready to cry out : Stop ! stop !! GOD IS LOVE ! I must “vindicate” his character against your aspersions. “O ravings and blasphemies of theological bigotry, soaked in the gall of bitterness, encompassed by absurd delusions, you know not what you say.” Your representation of the Divine character is “narrow,” “sectarian,” “dark,” “gloomy,” “repulsive,” “illiberal,” “fanatical,” “infernal,” “devilish,” “fiendish,” “orthodox !” It is intolerable to every “cultivated,” “candid,” “free” “independent,” unhampered,” “powerful,” “daring,” “enlightened,” “studious,” “dignified,” “thoughtful,”

* J. S. Mill’s “Three Essays on Religion,” pp. 28-41.

“philosophical,” “profound,” “genial,” and “loving” mind.*

Such, no doubt, *would have* been the language of a Universalist situated according to our supposition. But the *facts* of nature and Providence have ‘given a result very different from his *theory*. Sin and misery did enter the world, although God was holy, so that he hated sin; omnipotent, so that he could prevent it; omniscient, so that he foresaw its consequences; and benevolent, so that he desired the well-being of his creatures. If man would fail so signally in determining *a priori* what God would do in time, may he not fail as completely in his endeavors to foretell what God will do *in eternity*?

There is a far greater likelihood now, sin being an actual fact, that God will punish it forever, than there was in the beginning that he would permit it to enter the world. For ages sin and suffering have existed consistently with the Divine attributes. “It is so in this world; why shall it not be so hereafter too?”

*For more of such *liberal* and *modest* adjectives, see Mr. Alger.

CHAPTER XI.

The Conclusion of the Whole Matter.

Hitherto we have confined ourselves to the refutation of error, and to the establishment of truth. A tendency to irony and sarcasm has now and then had the better of us. But the reader may rest assured that it was the scintillation of a consuming zeal, rather than the products of misanthropy or bigotry. The writer has a profound respect for genuine scholars and conscientious thinkers, even when they do differ from him in opinion. He would not, however, conceal his heartiest contempt for the large class of conceited, ignorant, shallow, and unprincipled scribblers and declaimers who now-a-days have the audacity to grapple with the momentous problems of human destiny.

Our argument is closed. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether good or whether evil.—Eccl. xii, 13, 14.

There is a hell. There is such a *place*. It is a “place of torment.” You may disbelieve it. You may deny it. You may conceal it with the dust and smoke of your logic and sentimentality. You may hope that it is a myth: You may meet the mention of it with a joke or sneer. You may forget it entirely. But it *exists* nevertheless, a “lake which burneth with fire and brimstone;” and it *will* exist forever.

There is such a *condition*. There *are* lost souls. A

countless multitude has crossed the line which hope and happiness will never cross. They are gone to the tough darkness of the second death : the smoke of their torment ascendeth up forever and ever. They are out of view ; and mostly out of mind. So are convicts in a penitentiary. But that does not lessen the reality of their misery. Though forgotten by the living, though disremembered in heaven, the weeping, wailing, and gnashing of teeth is, and will continue to be for evermore, most intensely felt by the convicts of the bottomless dungeon.

Every impenitent sinner is in danger of eternal damnation. O that the ungodly would consider his peril ! How terrible is the risk of living a single day, or of sleeping a single night unprepared for death ! There is wrath even now.—Job. xxxvi, 18 ; Ps. vii, 11 ; and there is wrath yet to come.—Mat. iii, 7. It is a fearful thing to fall into the hands of the living God.—Heb. x, 31. Well might Elihu exclaim : “ Because there is wrath beware, lest he take thee away with his stroke.”

And let it not be imagined that only coarse and violent sins expose men to eternal punishment. You will not escape the damnation of hell merely because you have not robbed a bank, pawned your shirt for whisky, rotted with debauchery, or kicked somebody to death.

Men are lost through indolence.—Mat. xxv, 26 ; delusion—2 Thes. ii, 11, 12 ; negligence—Heb. ii, 3 ; self-righteousness—Rom. x, 3 ; hypocrisy—Mat. xxiii, 14 ; effeminacy—1 Cor. vi, 9 ; moral cowardice and skepticism—Rev. xxi, 8. “ Hell is paved with good intentions.” It is made hideous by the shrieks of Balaams, who had often exclaimed : “ Let me die the death of the righteous, and let my last end be like his !” The angel’s urgent warning to Lot, comes with increased force to

every unbeliever: "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed!"

The doctrine of everlasting punishment should spur everybody to the utmost tension of Christian activity. All should be diligent to make their calling and election sure. All should agonize to enter in at the strait gate. Nor should this activity in any case stop with self. Everybody should be warning and encouraging his neighbor to seek immediate salvation. Mr. Alger says, that if a man "really believed the doctrine, and had a human heart, he must feel it to be his duty to deny himself every indulgence, and give his whole fortune and earnings to the missionary fund. And when he had given all else, he ought to give himself, and go to pagan lands, proclaiming the means of grace until his last breath."* Amen and Amen.

This is exactly what Christ and those who had received his immediate instruction—the Apostles—did. They went every where, preaching, warning every man, and teaching every man in all wisdom.—Col. i, 28. Every minister is commanded to preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. 2 Tim. iv, 2. God sends his servants forth to a world on fire. It is their mission to pluck brands from the burning. They are required to work, work, work mightily for the salvation of their fellow-creatures, and that without flagging, until the nightfall of death shall usher them to their eternal Sabbath-keeping.

The doctrine of everlasting punishment should be preached

* "Doctrine of a Future Life," p. 544.

plainly, fearlessly, and frequently. It should occupy the proportionate place in the pulpit that it occupies in the Scriptures. This is saying a great deal. No preacher of the Gospel should ever shun to declare to sinners all the counsel of God. But there is too much shrinking and dodging from this very obligation. Too many are more anxious to see their hearers pleased than saved. Shame on the man whose vocal organs are so flabby that they cannot articulate in firm and distinct tones such words as "devil," "hell," and "damnation!" Alas! that any one professing to be a herald of the Cross should be above his Master in this respect. Jesus taught the doctrine of endless retribution. The Apostles proclaimed it. The reformers thundered it to their congregations. And the mightiest preachers that have appeared since their day have given clear and awful utterance to it. Sinners need to hear more about brimstone and hell-fire. They should not be allowed to forget the worm that dieth not. There are no editions of the Bible with the "terror of the Lord" expurgated. Thunder-riven and wrath-shaken Sinai is as indispensable to the world as the blood-anointed Calvary. The Gospel should be at once as lovely as the love, and as terrible as the fury of Jehovah. The impenitent will not seek a Saviour until he is made to feel that he is in danger. The surgeon cannot cure a patient without hurting him. Away with kid gloves tickling ears itching. Away with literary trifling over immortal beings rushing pell-mell toward the bottomless pit. When will ministerial Neroes stop their mad fiddlings over burning Romes! O Brethren! Let us preach as the Scriptures teach. Let us tell the unconverted of a hell to shun as well as of a heaven to seek.

We should all live with reference to the future life.
ETERNITY! ETERNITY!! is ahead! The mere thought of it crushes the soul. We cannot grasp it. We meditate about it for a moment and are overwhelmed! We attempt to scan it only to realize our insignificance. The human intellect can do nothing with eternity. The instant that its finger touches this ark of the Everlasting Father—filled with the awful mysteries of the Most High—it falls staggering to the ground. The dove of the human mind, after all its long flights and pensive gyrations over the expanse of the Infinite, must come back to the ark of the Finite to find a resting place.—Solemn world to come! Habitation of the uncreated I AM! Our poor souls look forward to Thee with silence, trembling, and humility. O for righteousness, holiness, and truth to bear us up and to comfort our hearts when the universe is gone, and God is all in all!

“Lo! on a narrow neck of land,
’Twixt two unbounded seas I stand,
Yet how insensible!
A point of time, a moment’s space,
Removes me to yon heavenly place,
Or shuts me up in hell.

O God, my inmost soul convert,
And deeply on my thoughtless heart
Eternal things impress;
Give me to feel their solemn weight,
And save me ere it be too late,
Wake me to righteousness.

Before me place, in bright array,
The pomp of that tremendous day,
When thou with clouds shalt come

To judge the nations at thy bar ;
And tell me, Lord ! shall I be there
To meet a joyful doom ?

Be this my one great business here,
With holy trembling, holy fear,
To make my calling sure ;
Thine utmost counsel to fulfil,
And suffer all thy righteous will,
And to the end endure.”—WESLEY.

There is free and full salvation in Jesus Christ, on the simple condition of repentance and faith. “Without faith it is impossible to please God.”—Heb. xi, 6. “Unbelief makes everything unprofitable to the unbeliever. The word preached did not profit them, not being mixed with faith in them that heard it.”—Heb. iv, 2. “Death and hell are the sinner’s own choice.”—Prov. viii, 36. “God does not make the choice for him.”—1 Thes. v, 9. To all he says, “According to thy faith be it unto thee.” “Believe on the Lord Jesus Christ and thou shalt be saved.” “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” “And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

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THE FALL TERM

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SEPTEMBER 5TH, 1876.

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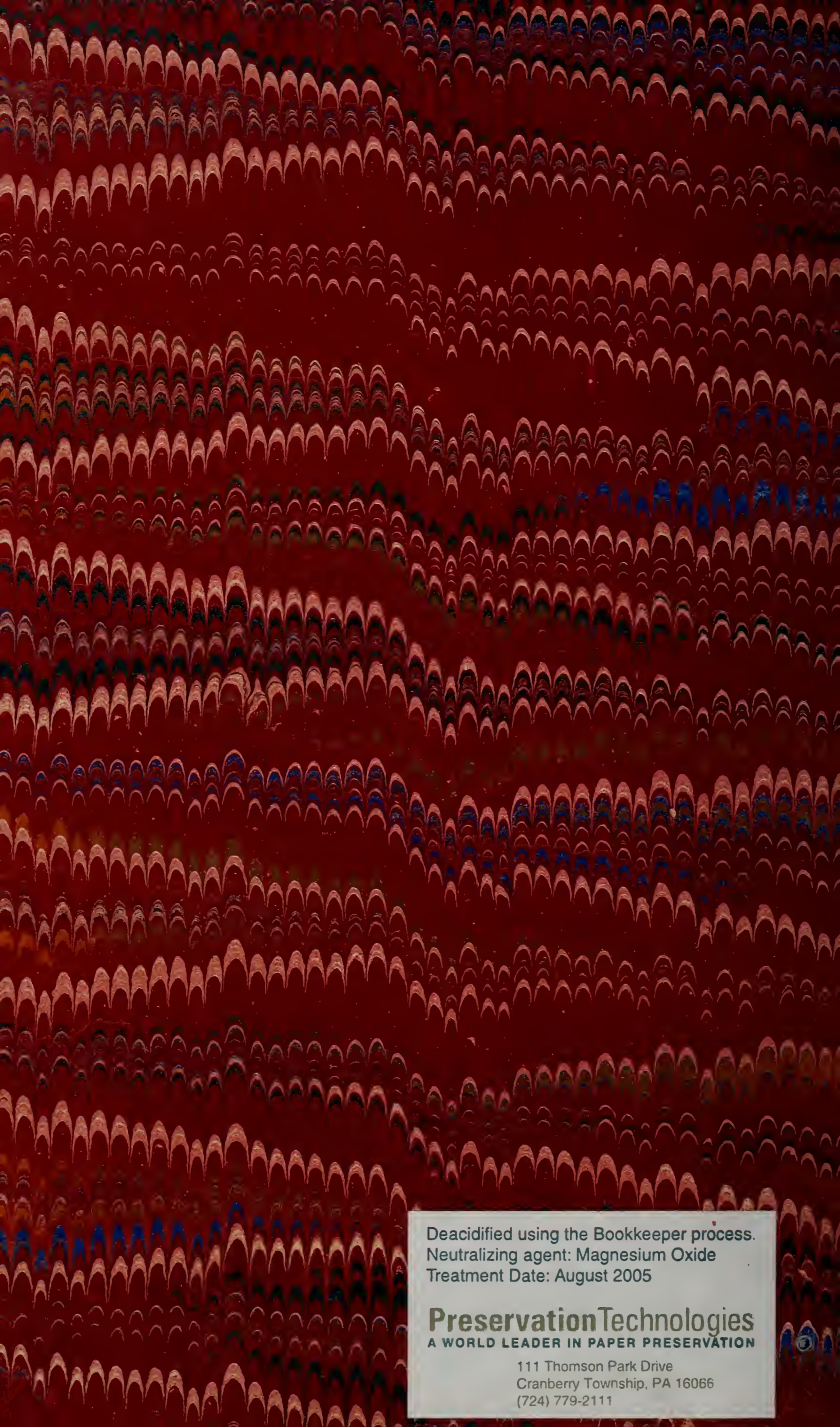
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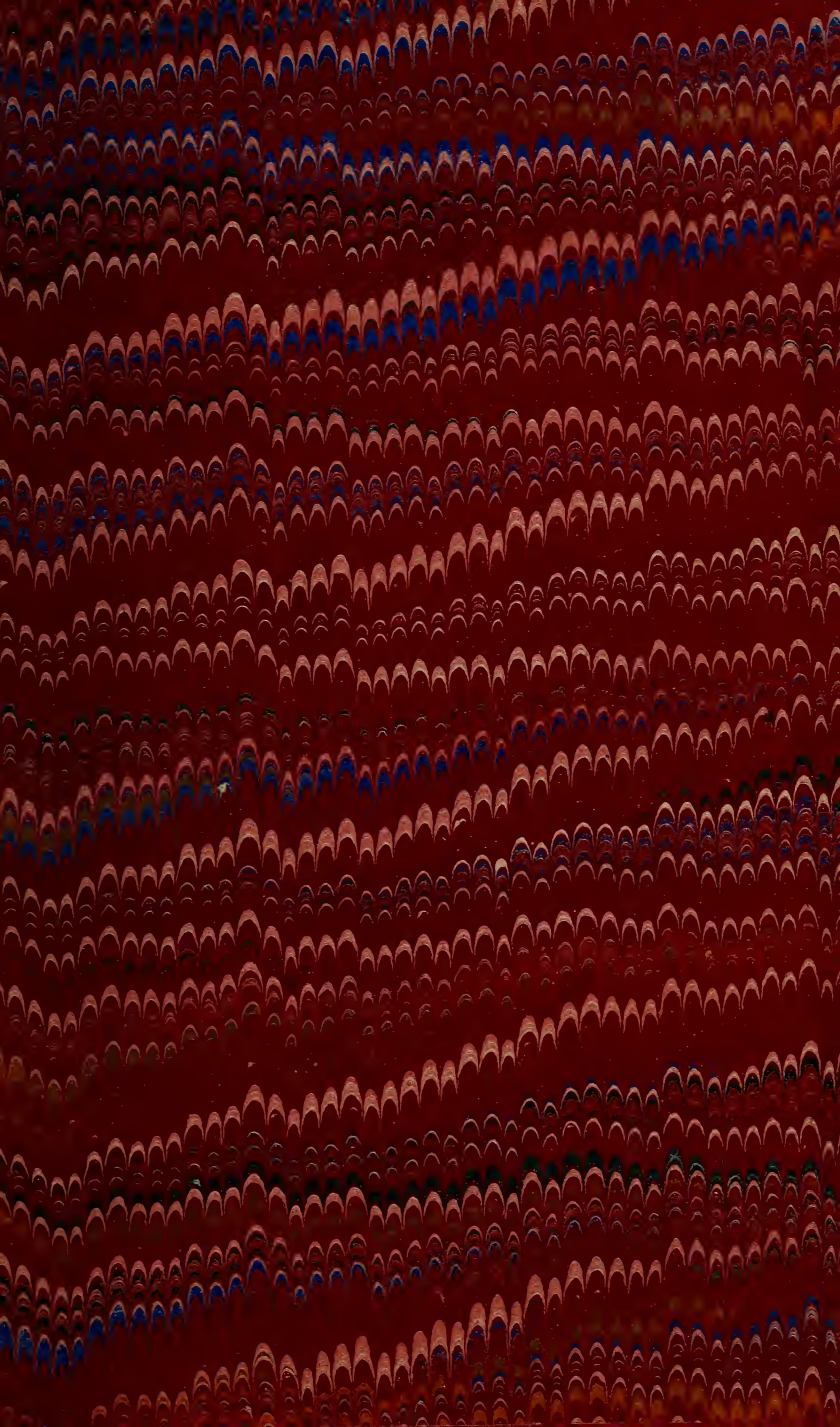
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